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THE WISDOM OF THE EAST

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The Wisdom of the East Series

EDITED BY

L. CRANMER-BYNG

Dr. S. A. KAPADIA

THE WAY OF THE BUDDHA

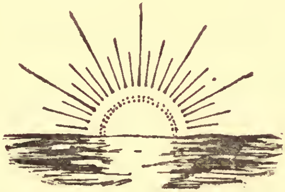
WISDOM OF THE EAST

THE WAY OF THE BUDDHA

BY

HERBERT BAYNES, M.R.A.S.

AUTHOR OF "THE IDEALS OF THE EAST," "THE IDEA OF GOD AND THE MORAL SENSE," "THE EVOLUTION OF RELIGIOUS THOUGHT IN MODERN INDIA," ETC.



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CONTENTS

	PAGE
Introduction	9

CHAPTER I

Birth and Youth	21

CHAPTER II

The First Sermon	29

CHAPTER III

Indian Thought before the Rise of Buddhism	32

CHAPTER IV

The Bhagavad-Gîta	37

CHAPTER V

PAGE

The Dharmapadam 41

CHAPTER VI

The Master, the Law, and the Order . . . 48

CHAPTER VII

The Disciples 55

CHAPTER VIII

The Ideal Buddhist 85

APPENDIX

Saṁskṛt and Pâli Texts of Works Translated or Referred to in the Treatise . . . 89

EDITORIAL NOTE

THE object of the editors of this series is a very definite one. They desire above all things that, in their humble way, these books shall be the ambassadors of good-will and understanding between East and West, the old world of Thought, and the new of Action. In this endeavour, and in their own sphere, they are but followers of the highest example in the land. They are confident that a deeper knowledge of the great ideals and lofty philosophy of Oriental thought may help to a revival of that true spirit of Charity which neither despises nor fears the nations of another creed and colour. Finally, in thanking press and public for the very cordial reception given to the "Wisdom of the East" series, they wish to state that no pains have been spared to secure the best specialists for the treatment of the various subjects at hand.

L. CRANMER-BYNG.
S. A. KAPADIA.

4, HARCOURT BUILDINGS,
INNER TEMPLE,
LONDON.

THE WAY OF THE BUDDHA

INTRODUCTION

AT all times and in all lands man has sought to solve the riddles of his race. The great truth upon which religion, philosophy, and art all rest, namely, that the world is Appearance, not Thing-in-Itself, has been the unconscious hypothesis alike of East and West. The data being everywhere the same, we find the various families of mankind working at the same problems of life and mind. Whence do I come? Whither do I go? In this passage from the unknown to the unknown, this pilgrimage of life, which is the straight path, the true road—if indeed there be a Way? Such are the questions which thinking men all over the world cannot fail to ask. With the answers given by the master-minds of the West, most cultivated Englishmen are acquainted, but there is not the same familiarity with the teaching and ideals of the East.

The object of this little book is to give the reader a succinct account of an Eastern sage whose doctrine of the Path has been accepted by millions of the human race, and whose influence is still felt at the ends of the earth.

What is generally understood by Buddhism will be found to differ greatly from the way of emancipation here set forth. And for this reason: Unlike all other religions, Buddhism began without God and without prayer, and ended in becoming a most elaborate system of polytheism with a superstitious multiplication of collects. Up to the time of Aśôka, about 250 B.C., it seems to have remained comparatively pure; but by the thirteenth century A.D., when the revival of Brâhmaṇism drove it from India, it had assumed in other countries so many new features as to be hardly recognisable. Nor should this be a matter for great surprise. When an essentially Âryan religion or system of philosophy is transplanted to Turanian lands it is not to be expected that it will remain unchanged. The contrast between the teaching of the Christ and of His apostles, and the Christianity of Rome in the Middle Ages is indeed great, but the difference between the Buddhism of Tibet and the *Dharma* of Śâkya-Muni is greater still. The history of the faith in all the lands in which it has taken root is far too vast a subject for our present purpose, but a general outline of its rise and fall in Aryavarta,

and of its growth in regions beyond may be helpful to the student.

During the Tathâgata's lifetime, and for about two centuries after, the number of followers of the *Dharma*, as Gâutama's doctrine is called, was very large. For three hundred miles along the valley of the Ganges the disciples came from every quarter, the Buddha receiving some as *Bhikshus* or *Parivrâjakas*, "beggars and wanderers," others as *Upâsakas* or *Śrâvakas*, "adherents and hearers." As soon as the number of converts reached sixty Gâutama sent them forth, each in a different direction, to proclaim the Law. And for forty-five years the Buddha and his followers went about teaching and preaching. On one occasion the teacher won a thousand fresh disciples by the conversion of three leaders of ascetic bands. Before these, on a mountain near Gayâ, he preached the Fire-Sermon on the theme "everything burns" (*e.g.* the fire of lust and longing). From there he went with his crowd of begging brethren to Râjagriha, the capital of Magadha, where he was met by King Bimbisâra, who presented to the brotherhood a beautiful garden known as Veḷuvana. During his stay in the northern capital two young Brâhmaṇs, both pupils of the pilgrim Sañjaya, attached themselves to the Buddha, with their 250 companions. These were the disciples who are so often depicted as seated on either side of the master, namely,

Sâriputra and Mâudgalyâyana. But of all the patrons and benefactors of the early brotherhood none is more renowned than the rich merchant, Anâthapiṇḍika of Śrâvastî, who, for a large sum, purchased for the Buddha from Prince Jêta a magnificent park, in which he had built a vast Vihâra.

All missionary enterprise was carried out in the dry season, whilst the building up of the Bhikshus took place in the Vihâras during the rainy season. At last, when nearly eighty years old, the Tathâgata was taken ill in the Mango Grove at Pâvâ, and died at Kusinârâ in the eastern part of the marsh-land of Nepâl, *c.* 477 B.C. Like every real reformer, Gâutama spoke to the soul of his race in the speech of his people. Instead of the classical Saṁskrit, he used the homely Pâli, and enforced his lore with types and tropes. But the simplicity of the Buddha-Dharma as a pointing to the Path was not long maintained after the master's death. There soon arose a schism between the orthodox and the heterodox, and by the time the second Buddhist Council was held at Vâiśâlî, the two schools of thought, the Northern and the Southern, known as *Hînayâna* and *Mahâyâna,* seem to have been recognised.

In the third century B.C. a firm defender of the Tradition of the Elders (*Sthaviravâda*) was found in the son of Mâudgalî, Tishya by name. He summoned the friends of the orthodox standpoint to a Council at Pâṭaliputra on the Ganges,

the chief seat of the Mâurya dynasty, founded here by Chandragupta in 315 B.C. At this time Aśôka was king, and having just become a convert to Buddhism, it was decided at this Council that his son, Mahêndra, should be sent as missionary to Ceylon, where, though it died out in India, Buddhism has flourished ever since. Mahêndra's work amongst the Singhalese was much helped by his sister, Saṁghamitra, who brought from Buddha-Gayâ a branch of the great Bôdhi-tree under which Gâutama became *Sambuddha* and obtained Nirvâṇam. This she planted at Anurâdhapura, where it still lives, though now more than 2,100 years old.

The colossal ruins of Bharhut and Sâñchi are evidence of the spread of Buddhism in the West, and it seems to have been introduced into Kabul and Kashmîr about the beginning of the Christian era. Turning to the East it found its way into China in the first century, into Korea about 372 A.D., into Burma about 450 A.D., and into Japan 552 A.D., but it does not seem to have entered Siam before the seventh century.

In the second century B.C. the schism in the system made great progress, and for the first time we find the Buddha raised to the position of a Divine Being, and the highest object of perfection, not, as taught by the Tathâgata, to attain to saintship (*Arhattvam*), but to become a World-Healer (*Bôdhisattva*). This being—whether

angel, animal, or man—is one whose *Karma* will bring forth in a series other beings of graduated goodness until Buddhahood itself is reached. In many of the temples in Ceylon one may see the pure white picture or statue of Mâitrêya, the Buddha of the future, now a Bôdhisattva, seated beside Gâutama, Sâkya-Muni. In the northern countries of Asia, where Mahâyânism prevails, the two Bôdhisattvas most generally worshipped are *Manjuśrî* and *Avalôkitêśvara*.

For a long time Buddhism and Brâhmaṇism existed side by side in India, and it is not easy to account for the decline of the former in the tenth century and its disappearance in the thirteenth. At Ellora we still find caves and monuments belonging to Brâhmaṇs, Bâuddhas, and Jâinas. And we know from the record of the travels of a Chinese Bâuddha pilgrim that, even in the heart of Hindûism, Banâras itself, Brâhmaṇs and Buddhists were quite friendly as late as the seventh century of the Christian era. This Parivrâjaka, named *Yüan Chwan*, whose descriptions are most interesting and important, left China in 629 A.D. for the purpose of visiting India in fulfilment of a vow. After an absence of seventeen years he came back in 645 A.D., bringing with him 657 volumes of the Bâuddha Scriptures, besides many relics.

One thing, at all events, is certain, namely, that a little more than a hundred years after this a

great Brâhmaṇical reformer arose in the person of Śaṅkarâchârya, who preached the absolute idealism of the early Upanishads, and, though there is no evidence of persecution, there cannot be much doubt that Buddhism was fought intellectually in all its strongholds. Then, too, we must remember that the Brâhmaṇs have always shown a remarkable flexibility in dealing with the people. It was at this time that the cult of Krishṇa, as an incarnation of Vishṇu, became so general, and the Brâhmaṇs would have little difficulty in persuading many that Gâutama was another incarnation of the same deity. To follow the path pointed out by the gentle ascetic of the north was always hard, even for the most intellectual, and it must have been a great relief, especially to the common people, to believe that their teacher was a manifestation from above who would listen to their prayers and render help divine.

On its journey northwards the teaching of the Tathâgata was subjected to new and strange influences, and gradually assimilated many foreign elements. The most characteristic feature of later Buddhism is the thought of *Bôdhisattvas*, the "heirs-apparent" of Buddhahood, amongst whom none is more revered than *Mâitrêya*, the merciful, who will be born at Kêdumatî, and will become Buddha under a Nâga-tree, 5,000 years after the passing of Śâkya-Muni. This divinity

is now worshipped in China as *Kwan Yin*, and in Japan as *Kan-non*, the goddess of Mercy. In Tibet and Mongolia the most prominent figure in the Buddhist pantheon is *Avalôkitêśvara*, the Lord of Vision, and though we must not wait to deal with the iconography of Lamaism, it may be well to mention here that the Tibetan and Mongolian followers of the Law have invented all kinds of mechanical contrivances by which prayers may be repeated indefinitely. And this to one who made no claim to divinity and altogether ignored prayer !

In 1893 we received from Burma an illustrated Buddhist manuscript on palm-leaves in Burmese characters, a short account of which will give the reader an excellent idea of Northern Buddhism, though curiously enough, it is not the school to which the Burmese themselves belong.[1]

From the form of the characters used the MS. is probably more than a hundred years old, and contains a description of Bâuddha cosmology according to the Mahâyâna school. It represents a *Chakra-vala*, or Wheel of Life, with its thirty-one *Sattva-lôkas* for the six spokes, *i.e.* dwelling-places of six classes of beings rising one above the other, and distributed under three systems built up in successive tiers below, upon and above *Sumêru*, the great World-Hill and centre of all.

[1] For a detailed report of the MS. see *Les Actes du Xe Congrès international des Orientalistes. Session de Genève*, 1894.

According to this school all possible places of habitation for migrating beings are arranged under three heads, and there are six forms of existence under which everything that has life must be classed, the first two being good, the last four bad. The three heads consist of (*a*) Naraka, Hell; (*b*) four Kâma-lôkas, Worlds of Desire; (*c*) twenty-six Dêva-lôkas, Heavens, divided into six Dêva-lôkas, or Heavens of beings subject to sensuous desires, sixteen Rûpa-lôkas, or Heavens of beings who have acquired true forms, and four Arûpa-lôkas, or Heavens of formless entities. The six forms of being or spokes of the wheel are :—1. Gods; 2. Men; 3. Demons; 4. Animals; 5. Ghosts, lately inhabitants of earth; 6. Those undergoing torment in the hells.

One side of the palm-leaf book consists of a narrative of the successive tiers of heavens which are above the world and of the dwellers therein, together with most of the *Kâma-lôkas.* Turning over the book we find the first few leaves devoted to an illustrated account of Gâutama's temptation by Mâra; after which comes a description of the Navadat pool. This pool has four mouths, represented in the picture, and guarded respectively by the horse, the dragon, the bull, and the elephant. On the right, running from these, is a stream which is forced up a rocky precipice to the Himavanta forest, whence it rushes and is divided into the five great rivers of the world.

Then come pictures of the *Apsarasas*, or heavenly nymphs.

The four leaves below Himavat show Gâutama sitting under the sacred Bôdhi-tree, while around, at the different points of the compass, are the sixteen places to which he went and where he preached: Kapilavastu to the west; Miktila to the east; Râjagriha on the north; Vâiśâlî on the south, and twelve others, including Kâuśâmbî, Varâṇasî, and Pâṭaḷiputra. Then we have descriptions of the eight hot and the eight cold hells, above which are the eight mountains, with Mahâ-Mêru towering above all, and the Seven Seas.

The most beautiful conception of divinity known to Mahâyânism is that of the *Buddha Amitâbha, i.e.* Infinite and Eternal Light, worshipped in Japan as *Amida Butsu* and in China as *Ometo Foh.* The Japanese Buddhist begins his prayer with: "Namu Amida Butsu [= *Skt.* Namô Amitâbhâya Buddhâya], salutation to the Light Everlasting!" On the 18th July, 1883, there died at Tôkyo a Buddhist priest, named Kenjiu Kasawara, who arrived in England in 1876, and became a pupil in Sanskrit of the late Professor Max Müller, from 1879 to 1882. Of this student from the Far East the Professor wrote:

"His manners were perfect: they were the natural manners of an unselfish man. As to his character, all I can say is that, though I

watched him for a long time, I never found any guile in him, and I doubt whether, during the last four years, Oxford possessed a purer and nobler soul among her students than this poor Buddhist priest. Buddhism may indeed be proud of such a man. . . .

"I well remember how last year we watched together a glorious sunset from the Malvern Hills, and how, when the western sky was like a golden curtain, covering we knew not what, he said to me: 'That is what we call the eastern gate of our Sukhâvatî, the land of bliss.' He looked forward to it, and he trusted he should meet there all who had loved him, and whom he had loved, and that he should gaze on the Buddha Amitâbha, *i.e.* Infinite Light."

Even in Tibet, where the transformation has been most complete, there is a touching and beautiful custom which cannot fail to remind us of the Angelus. At Lha-Sa, on the approach of twilight, when the sun begins to set, all the Tibetans cease from work and come together—men, women, and children—according to sex and age, into the principal quarters of the city and into the public places. Forming themselves into groups they all fall upon their knees and begin to chant their prayers slowly, and in tones soft and subdued. During his travels in Tibet the Abbé Huc was present at one or more of these gatherings, and he says of them: "Les concerts

religieux qui s'élèvent du sein de ces réunions nombreuses produisent dans la ville une harmonie immense, solennelle, et qui agit fortement sur l'âme."

And now, in bringing this Introduction to a close, we do not hesitate to say that the most likely cause of the rapid spread of Buddhism is the purity of its ethics. As Herr Schmidt truly says [1]:

" Die Sittenlehre des Buddhaismus, in welcher sich eine helle Einsicht in die Tiefen des menschlichen Herzens unverkennbar kund gibt, bildet daher den schönsten Theil seines Systems, und hat wahrscheinlich am meisten beigetragen ihm Eingang zu verschaffen und seine weite Verbreitung zu sichern."

[1] *Mémoires de l'Acad. de St. Pétersburg*, VI. Série, tome ii., *p.* 85.

CHAPTER I

BIRTH AND YOUTH

According to the Southern Buddhists the great Indian teacher, whose career we are about to sketch, was born on the full-moon-day of the month of May in the year 623 B.C. On the other hand, the usual chronology of the Northern school fixes the date as 8th April, 1027 before the Christian era. European scholars, after a careful study of the documents and inscriptions, have come to the conclusion that neither of these dates can be taken as accurate, and the latest researches point to the year 557 B.C. as being the most likely time of the Buddha's first appearance. As regards the place, however, all the authorities agree that the birth occurred in the Lumbinî Park at Kapilavastu, a city about ninety-three miles north-east of Banâras, on the river Rôhiṇî, now known as Kôhâna. His parents were Râja Suddhôdana and Rani Mâyâ-dêvî, who ruled over the Sâkyas at the foot of the Himâḷaya. The names given to the child were Siddhârtha Gâutama, and the Brâhmaṇs who lived at the

court of Śuddhôdana predicted that if Prince Siddhârtha should remain in the life of the world he would become a mighty monarch, but that if he renounced the world and chose the life of an ascetic he would become a *Sammâsambuddha*, or wholly enlightened one.

Nor was it only the priests and astrologers who prophesied concerning the young prince. Many years before the birth of the Buddha there were men and women who, dissatisfied with the religion of rites and works as taught by the orthodox Brâhmaṇs, went forth into the forest to be alone with the Eternal, and to found a religion of the Spirit. Amongst these gentle ascetics who dwelt in bamboo huts, and were clad in the skin of an antelope, was one named Kâladêvila. Coming from the Himavanta forest soon after the prince's birth, this *Paramahaṁsa* threw himself down at the boy's feet, exclaiming: "Truly this child will become a complete and absolute Buddha, and will show mankind the way of salvation." And then he wept, because he knew that he would not live to see the fulfilment of his prophecy.

At this King Śuddhôdana was much alarmed, for he desired his son to become a world-ruling monarch. So he had three palaces built for the prince, one for each of the three Indian seasons—the hot, the cold, and the rainy—surrounded by wide and beautiful parks, groves, and gardens, in which were exquisite flowers, cool grottoes, and

lovely lakes. Here, by the lily and the lotus, amongst the noble of the land, the young prince lived, far from the toil and turmoil of the world, knowing nothing of pain,. disease, or death. Having been carefully taught by the best paṇḍits of the day, he was given in marriage at the age of sixteen to his cousin Princess Yaśôdharâ, the daughter of King Suprabuddha, and in due time a son was born, to whom the parents gave the name of Râhula. Thus passed amid

> Such sights as youthful poets dream,
> On summer eves by haunted stream,

the early manhood of the Sâkya prince seemed the perfection of earthly bliss. So far as he knew, life could never be anything but "linkéd sweetness long drawn out." The palace was full of monuments to exquisite moments; the garden was an Eden of delights; and as, hand in hand with his young bride, he crossed the broad and beautiful carpet which Nature at her best had spread, how could he know that man was born to suffer and to die?

All that human ingenuity could devise to keep him from knowing the sorrows of the world the anxious father had done. Noble youths and beautiful maidens were his companions, and the sunny hours were spent in music and dancing, archery and song. But, like other lads of less exalted rank, Gâutama had an insatiable curiosity.

For four years he had been wondering what lay beyond the palace and the park, and at last, when he reached the age of twenty, he resolved to escape the vigilance of the attendants and to find out for himself whether all life were such as he knew.

In another work [1] we have shown how the young ruler's eyes were opened to the stern facts of our human lot, and from that we may perhaps venture to cite the following:

"In the course of his wanderings beyond the parks and gardens he saw four remarkable phenomena, which led him to meditate deeply on the nature of life, namely, an old man bowed by the weight of years, a sick man covered with sores, a putrefying corpse, and a venerable mendicant monk.

"These facts had such a depressing effect upon him, convincing him not only of the mortality and relativity of all human knowledge, but also of the sadness and illusiveness of life, that he thenceforth renounced all the pomps and vanities of state, and devoted himself to the investigation of the causes of sorrow, death, and rebirth, and of the means to be used for their extinction. Like the venerable monk who appeared to him, he resolved to leave the world and go forth into the wilderness. One night, at the age of twenty-nine, he left palace, wife, and child, to begin the

[1] *Ideals of the East*, p. 3.

life of a hermit. Having come to the river Anôma, he cut off his long, beautiful hair, and gave his arms, trinkets, and horse to his faithful Channa, charging him to tell the king and Princess Yaśôdharâ what had become of him.

"Seven days he stayed on the banks of the Anôma, changed his raiment for that of a passing beggar, and made pilgrimage to Râjagriha, the capital of the kingdom of Magadha. Near here lived two paṇḍits, Alâra and Udraka, and to these learned men Gâutama joined himself as a pupil. They taught that the soul could be purified and salvation obtained by means of prayers, sacrifices, and religious rites. Gâutama performed all the ceremonies, but failed to find peace. There were, however, certain Brâhmaṇs who preached mortification as the way to salvation; so Gâutama tried to live according to their rules, burying himself in the thick forest of Uruvilva and practising the most severe austerity.

"Here, at Buddha-Gayâ, five disciples came to him, namely, Koṇḍañña, Bhaddaji, Vappa, Mahânâma, and Assaji.

"For nearly six years this little company remained in the Uruvilva forest, until, one night, after much fasting and watching, Gâutama fainted and fell, his companions supposing him to be dead. At length he came to himself, and soon became convinced that asceticism was a mistake. When he decided to take nourishment

regularly his followers were offended, and forsook him. Still the teacher went on pondering on the way to perfect enlightenment. One morning he bathed in the river Nairañjarâ, took some rice from the hands of a young girl named Sujâtâ, and felt refreshed and strengthened. The whole day he spent in meditation by the river's bank, and, towards evening, went and sat under a mighty Nigrôdha (*ficus religiosa*), ever since called by the Śramaṇas *Bôdhi*, *i.e.* Enlightenment, where, at the end of seven days, he became the Sammâsambuddha, 'wholly enlightened,' and attained Nirvâṇam. Then he arose and went to the fig-tree (Ajapâla).

"Under this tree Mâra, the tempter, came to him and said: 'Now enter Peace eternal, O sublime one. Thou hast beholden Truth, difficult to obtain, bringing joy and bliss, which alone is revealed to the wholly wise. Why linger on earth? Mankind is given up to worldly pursuits, and only finds pleasure therein. The eternal world-order, the law of concatenation of cause and effect, it will not grasp; it will not hear the doctrine of denying the will to live, of curbing the passions, and of the way to salvation. Abstain, then, from proclaiming the doctrine, and enter everlasting Peace!'

"'Get thee hence, Wicked One!' said the Buddha. 'I shall not enter eternal Peace until the saving doctrine is firmly rooted in the hearts

of my followers, until I have made disciples, who, when I am gone, shall preach the way of salvation to all such as are pure in heart and of good-will, so that the Truth may be spread abroad over the whole world, to the joy and blessing of all people—to the weal, comfort, and salvation of gods and men.'

"Then the tempter left him. But the Buddha stayed three weeks more under this fig-tree, enjoying the bliss of emancipation, and perfecting in all its parts the teaching of the enlightened. During these twenty-eight days he was quite alone, and took neither food nor drink. Then he arose and said:

"'Open is the gate of salvation; whoso hath ears, let him hear the doctrine and believe!'"

According to tradition, the resolution to stay in the world and preach emancipation was taken by the Buddha upon the entreaty of one of the *dêvas*, or gods, who, like men, were in need of Nirvâṇam. "Let the teacher preach the doctrine," said Brahmâ Sahaṁpati, "there are beings whose mental eyes are darkened by scarcely any dust, but if they do not hear the truth they cannot attain emancipation. These will understand the doctrine."

Curiously enough, the first people to form themselves into a brotherhood of wayfarers or travellers on the path were those same five ascetics who left Gâutama because he had given

up self-mortification. Hearing of the death of his old friends Alâra Kâlâma and Udraka Râmaputra, the Buddha thought it best to wend his way to Kâśi, the sacred city known to us as Banâras, and here, in the Mrigadava forest, he happened to meet the Yôgîs whom he had known before. At first they were not at all inclined to follow the teacher, as they looked upon him as an apostate; but the dignity of his appearance, and the look of peace upon his brow, had such a powerful effect upon them, that, against their will, they made obeisance and hearkened unto his words.

CHAPTER II

THE FIRST SERMON

Here, in the deer-park Isipatana at Banâras, the founder of the greatest monastic system in the world preached his first sermon to these five dwellers in the forest; and, in the whole history of Buddhism, nothing is more important than this opening discourse. It tells of *Mârga* and *Nirvâṇam*, the Way and the Goal, and, as a purely ethical ideal, has never been surpassed. The address is preserved to us in the Pâli text of that part of the Bâuddha Canon known as the Sûtra Piṭaka, its title being *Dharmachakrapravartana-Sûtra*, which, by interpretation, is: "Proclamation of the moral world-order," or, "Speech on the foundation of the Kingdom of Righteousness." In the British Museum there is an unusually fine manuscript of this Sûtra on specially prepared palm-leaves.

"There are two extremes," said the Buddha, "which the man who has devoted himself to the higher life ought not to follow: the habitual practice, on the one hand, of those things whereof the attraction depends upon the passions, especi-

ally of sensuality, a low and Pagan way of seeking gratification, unworthy, unprofitable, and fit only for the worldly minded; and the habitual practice, on the other hand, of self-mortification, which is not only painful, but as unworthy and unprofitable as the other.

"But the Tathâgata has discovered a Middle Path, which avoids these two extremities, a path which opens the eyes and bestows understanding, which leads to peace of mind, to the higher wisdom, to full enlightenment—in a word, to Nirvâṇam. And this is the Noble Eightfold Path of—

Right views,
High aims,
Kindly speech,
Upright conduct,
A harmless livelihood,
Perseverance in well-doing,
Intellectual activity, and
Profound meditation.

"Nay more, O Bhikshus; the First Truth, the truth about sorrow, is this: birth is attended with pain, and so are decay and disease and death. Union with the unpleasant is painful, and separation from the pleasant; and any craving that is unsatisfied is a condition of sorrow. Now all this amounts, in short, to this, that wherever there are the conditions of individuality, there are the conditions of sorrow.

"The cause of sorrow is the thirst or craving which causes the renewal of individual existence, is accompanied by evil, and is ever seeking satisfaction, now here, now there. That is to say,

the craving either for sensual gratifications, or for continued existence, or for the cessation of existence. This is the Noble Truth concerning the origin of sorrow.

"Deliverance from sorrow is the complete destruction, the laying aside, the getting rid of, the being free from, the harbouring no longer of this passionate craving. This is the Noble Truth concerning the destruction of sorrow.

"The path which leads to the destruction of sorrow is this Noble Eightfold Path alone, namely, right views, high aims, kindly speech, upright conduct, a harmless livelihood, perseverance in well-doing, intellectual activity, and profound meditation. This is the Noble Truth of the Path which leads to the destruction of sorrow." [1]

Now, it is clear that in this doctrine of the Middle Path and of the Noble Truths we have an ideal to be attained in this life. It is a scheme of salvation "without any of the rites, any of the ceremonies, any of the charms, any of the various creeds, any of the priestly powers, without even any of the gods in whom men so love to trust." But in order to realise the significance of this somewhat recondite message, one so alien to all Western modes of thought, it may be well to glance at the history of religion and philosophy in India before the time of the Tathâgata.

[1] With slight modification this is the translation of Professor Rhŷs Davids in the S. B. E. Series. For a metrical version see the present writer's *Ideals of the East*, p. 15.

CHAPTER III

INDIAN THOUGHT BEFORE THE RISE OF BUDDHISM

The course of Indian religious development may be divided into three periods: the old Vêdic, from about 4000 to 1000 B.C., the young Vêdic, and that after the Vêdas, from 1000 to 500 B.C.

In the hymns found in the oldest book of Âryavarta, and perhaps of the whole world, namely, the Rigvêda, we have a richly evolved polytheism wherein the gods are but thinly veiled personifications of natural forces. For instance, Varuṇa the firmament, Ushas the dawn, Sûrya, Savitar, Mitra, Vishṇu, and Pûshan the sun, Vâyu or Vâta the wind, Indra the storm, Rudra the falling lightning, Parjanya the rain, and Agni the fire. All the phenomena of nature are, in fact, effects of beings high and mighty, yet human enough to be bribed by offerings and influenced by flattery.

Nevertheless there are traces of doubt and unbelief even in the most ancient period of Vêdic literature, and, along with scorn of the world

of gods we find a deeper, more philosophical view of things. One poet exclaims:

> The riddle of the world—proclaim it boldly he who can!
> Who made the heavens, then? and who, forsooth, quick-feeling man?
> No gods were there to say: who then can know or half foretell
> The unravelling of this mighty universal spell?
> Whether by Will or of Necessity arose this earth,
> He of high heaven alone can tell, who knows nor death nor birth—
> Or haply even He knows not!

In another part of the same hymn we read:

> In breathless waiting breathed the Self-Profound!

Another poet, towards the end of a long and lofty song, compresses his view of the Unity of the Universe into the short but profoundly significant words:

> *Êkam Sat viprâs bahud'â vadanti.*
> That which is ever-One the seers call in many ways.

The oneness of all Being having once been grasped by the Rishis of the old Vêda, it was left to the singers of the young Vêdic period to define this unity. Various attempts were made to express this Eternal. Sometimes it was *Prajâpati*, Creator; sometimes *Purusha* and *Prâna*, Mind and Life. But the best of India's thinkers found the key to Nature as a whole in the contemplation of the inner life, and in the later literature

known as *Brâhmaṇas* and *Upanishads* we find the Monon expressed as *Brahman*, Prayer, and *Âtman*, Self. As distinguished from all that comes and goes, from the becoming and the changing, the Self is that which abides. It is "the seer in seeing, the hearer in hearing, and in knowing the knower," and yet it is not found by knowledge, but by retirement into oneself in intense meditation.

This was the pure idealism of Yâjñavalkya, which was followed by the pantheism, cosmogonism, and theism of the later *Vêdânta*, the atheism of the *Sâṁkhya* system, and the apsychism of Buddhism.

Thus, to appreciate the first sermon or program-speech of the Buddha, we must bear in mind the main tenets of Brâhmaṇism. First of all there is the doctrine of *Karma*, according to which every man has shaped himself and his fate by his own acts in former states of existence, and will, at the end of this life, be happier or less fortunate in future forms of existence. Metempsychosis means that a man will be born again many times after death, rebirth only ceasing when the great goal is reached, namely, union with Brahman, the supreme Spirit, from whom all souls and all things proceed.

And here we must remember that a Hindû who believed in the well-nigh universally accepted doctrine of *Karma* was firmly convinced of the

righteousness of the constitution of things, his quest being only to find the best way of reaching a more favourable existence whenever he should be born again. The means generally employed for the attainment of this end were offerings, penance, and religious ceremonies, which could only be performed with the active help of priests; and this led to dependence upon a caste of priests, the inevitable result of which was an unspiritual ritualism. Now, when Gâutama the Buddha arose he at once admitted the reign of law, the force of Karma; but, he argued, according to the same law of self-determination, all extraneous aid was worse than useless—every man must be his own saviour. Hence, as the first self-saviour, his own designation *Tathâgata*, *i.e.* one walking as he will. No sacrifice, no priest, not even a superhuman being, only his own force of character, can free a man from the sorrow-bringing lust of life. When once, through knowledge of the worthlessness of existence, all longing has been rooted out and every bond broken, that state is reached wherein action can no longer condemn to new life. In a word, Nirvâṇam is attained. And it is because the Noble Eightfold Path is the only way to this attainment that it plays so important a part in the Tathâgata's teaching.

Inasmuch as he did not concern himself with the question of origins, with the rise and fall of the world, and had no conception of God, many

students hold that the Buddha is not entitled to be looked upon as a religious teacher. Nevertheless we must not forget that he taught what he considered to be the *only* way to salvation; and so we are perhaps justified in calling Buddhism "a religion."

CHAPTER IV

THE BHAGAVAD-GÎTA

HAVING thus briefly sketched the course of religious thought in India up to the fifth century B.C., let us now more particularly consider what was said about the two Buddhist concepts *par excellence*, namely, *the Path* and *Nirvâṇam,* before the Tathâgata arose. For this purpose we cannot do better than consult a work held sacred by all sects and castes of Hindûs, one which is read with almost equal pleasure in the East and in the West.

The Bhagavad-Gîta, or Song Celestial, to which we refer, is a dramatic poem found in the great Âryan epic known as the Mahâ-Bhâratam. The speakers in the dialogue, of which the poem consists, are the two principal persons of the epic, viz. Arjuna and Krishṇa, and the real meaning of the struggle between the Paṇḍavas and the Kurus for the kingdom of Hastinâpura is the world-old war between the spiritual and the material, light and darkness, good and evil. In this work there are two references to Nirvâṇam and six to the Path.

Arjuna, representing the human soul, asks: "Which of the two ways is the Path that leads to salvation? Tell me definitely!"

Krishṇa, the Divine Being, answers:

"As I have already told thee, O Sinless One, there is in the world a twofold Way to perfection: that of the Saṁkhyas, by knowledge, and that of Yôga, or purification, by action" (iii. 2, 3).

Again, the Adorable saith:

"As men honour me, and in the degree in which they turn to me, so I honour them. Everywhere, O Pârtha, there are men who walk my Way" (iv. 11).

Arjuna:

"Which way, O Krishṇa, does that man walk who indeed has faith but does not control himself, whose heart is not fixed and reaches no perfection?

"Does he disappear, as a cloud driven by the wind? Is he rejected alike by this world and the higher world, because he walks with uncertain step and without experience upon the road that leads to Brahma?"

Krishṇa:

"O Pritha's son! he does not vanish either from this world or from the next; for none, O friend, who acts honourably goes to destruction.

"Whoever vacillates in devotion, after he has reached the heaven of the just and dwelt there for numberless years, will be born again in the house of a good and noble man.

"Or he comes into the world in the family of wise and pious parents (Yôgîs). But in this corrupt world such a birth is difficult of attainment.

"There his nature again receives the whole mental organisation which he had acquired in his former state of existence, and he still strives after perfection.

"For the instincts of former incarnations again urge him, even against his will. Whoever strives after nothing else but knowledge of God through union with the Highest even goes beyond the doctrine.

"And the Yôgî who strives with all his might after the Divine, who is free from sin, and has got experience in many incarnations, treads at last the highest path" (vi. 37–44).

"I shall shortly describe the way which knowers of the Vêdas call 'the way of immortality,' which those walk who control themselves and are free from passion, and which those choose who dedicate themselves to a holy life.

"Whoso is steadfast in keeping shut the gates of his senses, has his heart in his power and regulates his breath, utters the holy Ôm, which means the One Everlasting Brahma, and thinks of me —he treads the highest Path when he quits the body" (viii. 11, 12, 13).

"These two ways, the light and the dark, are known as 'the eternal ways of the world.' One

leads to no return; on the other road one does come back" (viii. 26).

"I am the Way!" (ix. 18).

Now it is clear from these instances that, before the time of Gâutama the doctrine of the Path was one, the goal of which was union with the Divine. And, from the citations which follow, we shall find that the word used for the expression of this union was *Nirvâṇam.*

Krishṇa:

"This is the one Being of Brahma. Whoso has attained to this, O son of Pritha! is no longer sorrowful. Whoever keeps this to the end, at the hour of death enters *Nirvâṇam*, Brahma, the Deity" (ii. 72).

"Whoever is happy and contented with himself, and finds illumination in himself, such a Yôgî is one with Brahma, and finds *Nirvâṇam* in him.

"The Rishis whose sins are destroyed, whose doubts are removed, who possess self-control and rejoice in the welfare of all things living, attain *Nirvâṇam* in Brahma.

"Whosoever is free from lust and anger has curbed his nature, controls his thoughts and truly knows himself, attains *Nirvâṇam* in Brahma" (v. 24, 25, 26).

CHAPTER V

THE DHARMAPADAM

Let us now compare with the Bhagavad-Gîta the oldest, richest, and most beautiful collection of the Tathâgata's sayings known as *Dharmapadam*, or Footsteps of Truth.

This work, which consists of 423 verses divided into twenty-six chapters, is the most perfect mirror of Buddhist thought and feeling. It forms part of the Southern Buddhist Canon, the so-called Tripiṭaka, *i.e.* Three Baskets, in the Pâli language. This canon existed before the third great Council, which was held at Pâṭaliputra in the reign of King Aśôka, about 242 B.C. It consists of three parts : the Vinaya, Sûtra, and Abhidharma ; the first and second, dealing with discipline and saws of the Law or Words of the Master, being the oldest, the Abhidharma-Piṭaka, which treats of metaphysical questions, being of comparatively recent date.

From the first sermon at Isipatana we have already learned the Buddha's views concerning the way to emancipation, but the Dharmapadam, which belongs to the Sûtra-Piṭaka, has a whole

chapter (20th) devoted to the Path, the sonorous ślôkas of which can well be placed side by side with those of the Gîta.

The Way

In eightfold form the perfect Path is seen ;
  Its pillars are the four truths of our creed :

Renunciation is the best, I ween,
  And vision for a man the highest meed.

The way is this : there is none else that leads
  Along the spirit's coruscating gleam.

The rest is darkness : tread this path, no weeds
  Impede ! The world is Mâra's hideous dream !

Yea, walk this way, and sorrow's end is near.
When finding rest I made the pathway clear !

Endeavour is your duty, and the Way
The Buddhas show will free from all decay !

" The things that are will disappear." Who sees
This truth, is harrowed by the birth-decrees.

" The world is full of sorrow." And whoso
Sees this is weary of this life of woe.

" Dependent is our ev'ry state." The man
Who knows will hold most loosely all he can !

Whoso in time of strength does not aspire
But droops and faints, is vision-blurred. Enquire

Of him who knows the truth, who steels his soul
And tames his thoughts, and has his body in control.

To such illumination comes, he wins the way.
His striving leads to growth and brightest day.

Be free, O Bhikshus, from all gain and greed ;
For lust is like a forest run to seed !

So long as yearning rules our human life,
The heart is fettered and is torn by strife.

O tear away this longing, mount the Crest
That leads to our Nirvâṇam's highest rest !

" In winter here, in summer there, I dwell ; "
So says the fool, not heeding life's last knell.

And though a man have wealth and love the world,
Apace comes death, when all to naught is hurled !

Nor father, son, nor dearest friend avails
When death draws nigh, and lordly life all pales !

The wise and worthy man, when facing death,
Unto Nirvâṇam yields his latest breath !

Thus, the great difference between the Brâhmaṇ and the Bâuddha doctrine of the Path is, that, in the one case, the traveller must seek and obtain divine help, whilst in the other he must work out his own salvation, relying upon himself alone.

The eight parts or divisions of the Noble Path, as described by the Buddha in his first sermon, cannot be reached and realised all at once. They are to be understood only by those who have taken the following four steps or stages of the Way, namely:

(*a*) "Entering the stream," *i.e.* Conversion, which follows upon cultivation of the society of the good, hearing the Law, enlightened reflexion, and the practice of virtue. The unconverted man is foolish, is under the influence of sin, of enmity, and of impurity; but if by one or more of the said means he has been enabled to understand the Four Noble Truths he becomes converted, and realises the first stage.

(*b*) The next step is that of those who will only return once to this world. The convert who is free from doubt, and from the illusions of the Ego and of ritualism, is successful at this stage, reducing lust, hatred, and vanity to the smallest proportions.

(*c*) The third stage is reached when there is no return to this world. The last remnants of sensuality and malevolence having been detroyed, there arises, in the breast of such as have attained to this, not the slightest egoism or ill-wishing.

(*d*) At the last stage, that of the Arhats, there is perfect enlightenment: no pride, no ignorance, no self-righteousness!

Of the ten fetters which bind the traveller on the Path—viz. the illusion of self-consciousness, doubt, trust in rites and ceremonies, sensuality, hatred, love of life, longing after heavenly life, pride, self-righteousness, and ignorance—the man who has broken the first five is an *Arhat*, and treads the fourth stage of the Noble Way, whilst the Buddhist who has overcome them all arrives at the supreme goal—Nirvâṇam. And now we are in a position to say what this *summum bonum* of Buddhism is. Before the publication of the Pâli text of the Southern Canon it used to be thought that, inasmuch as the word is derived from the negative or privative particle *nis*, "out," and *vâ*, "to blow," it must mean *extinction*. But we have already seen that, even in Brâhmaṇism, it was not a question of being "blown out," but rather the merging of the individual soul in the Over-Soul, or Brahma. In Buddhism there can be no question of the extinction of a soul, but only of the loss of the power of *Karma* over the five *skandhas*, faculties or qualities of which the human being is said to consist. And we must remember that Nirvâṇam is a state to be acquired in this life.

From what we now know of the Tathâgata's teaching, it is clear that this, the most important word in his system, can mean nothing else than the extinction of that sinful and grasping state of heart and mind which, according to the law

of Karma, leads to renewed individual existence. In other words, the Arhat who has become an *Asekha*, and attained Nirvâṇam, is one of "right views, high aims, kindly speech, upright conduct, a harmless livelihood, perseverance in well-doing, intellectual activity, and profound meditation."

Unlike the *μεσότης* of Aristotle and the *aurea mediocritas* of Horace, the *Majjimâ Paṭipadâ*, or Middle Path, of the Buddha is not only the happy mean between two extremes, but the sole way to emancipation. This is evident not only from the first sermon, but from several verses of the Dharmapadam, whereof the following is the most characteristic :

"Pathavyâ êkarajjêna saggassa gamanêna vâ, sabbalôkâdhipaccêna sôtâpattiphalaṁ varaṁ" (178).

"Better than earthly lordship, the joys of heaven, and the gain of the whole world, is the first step on the road to holiness."

Like all teaching in the East, the Indian master's doctrine of the Noble Eightfold Path is illustrated and enforced by parables. Amongst these husbandry plays an important part. Gifts are looked upon as *seed* which is sown in the field of humanity, and especially in that part of it where weeds are least found, namely, the Brotherhood of the Chosen, from amongst whom the thorns and thistles of hatred, passion, vanity, and pain have been rooted out. One of the worst weeds of the

rice-fields is the *Bîraṇa-grass*, the roots of which go deeply into the ground, so that it is almost impossible to tell whether they have all been wholly taken away. This weed is a standing emblem of *Trishṇa*—the burning yearning, the lurid lust of life.

Metempsychosis is the *Ocean*, its ever-breaking waves are the *births*, the foam on the wave-crest is this *perishable body*, and the further shore is *Nirvâṇam*.

CHAPTER VI

THE MASTER, THE LAW, AND THE ORDER

As already stated, the sacred books of the Buddhists are known as *Tripiṭaka*, or Three Baskets. The scope of this work does not permit us to go much beyond the first basket, *Sûtra-Piṭaka*, which contains the sayings of the master. The other two Piṭakas, called *Vinaya* and *Abhidharma*, deal with disciplinary and metaphysical matters, and can be but lightly touched upon here.

Soon after the delivery of the discourse on the kingdom of righteousness, not only the five forest-dwellers already mentioned, but many others, expressed a wish to become disciples. Then it was that the Buddha instituted the Noble Order of the Yellow Robe, receiving them with the words : "Come hither, brethren. Well proclaimed is the doctrine : Henceforth walk in righteousness, to put an end to all sorrow!"

Amongst the first members of the *Saṁgha*, as the brotherhood is called, were the master's son Râhula, his cousin Ânanda, Dêvadatta, another

cousin, Upâli the barber, and Anuruddha the metaphysician. Besides these the most distinguished of the disciples were Sâriputra, Mâudgalyâyana, and Kâsyapa.

Living both in voluntary poverty and as wanderers upon the face of the earth, the Tathâgata's followers have ever since been known as *Bhikshus*, "beggars," or *Śramaṇas*, "ascetics," and *Parivrâjakas*, "pilgrims." But besides the monks themselves, there were many who, though unwilling to enter any monastic order, professed adherence to the Tathâgata's teaching. These were allowed to become Buddhists as *Upâsakas*, or laymen. Originally postulants for admission into the Saṁgha were received by the Buddha with the simple words:

"Be a Bhikshu."

Afterwards by a recital of the *Trisarana*, or formula of the three Refuges:

"I take my refuge in the Enlightened (Buddha).
I seek refuge in the Law (Dharma).
I take my refuge in the Order (Saṁgha)."

But, in the course of time, all kinds of unfit persons wished to become members, so that the leader felt it desirable to institute a form and manner of ordering of novices and elders.

The Saṁgha, then, is the union of all those who, as true followers and disciples of the Buddha, have left the world and entered the Noble Eightfold Path of Emancipation and Salvation. Every

one, without distinction of rank, sex, or position, who is free from the disabilities laid down by the teacher, and who has earnestly resolved to strive after salvation, is competent to join the Saṁgha. The novice enters first as a pupil (*Samanêra*), and has to pass through a probationary period under a teacher whom he may choose from among the brethren. In the case of adults who have already belonged to another monastic order, the time is four months; in that of minors, until they have attained majority. In all other cases it depends upon the judgment of the teacher and the progress of the pupil.

From the day the Samanêra puts on his robe he undertakes all the obligations of the brethren. He must wholly renounce all worldly pursuits, must take the ten vows, zealously devote himself to the study of the doctrine, faithfully comply with the rules of the Order, and strive after one thing only—the emancipation of heart and mind. Now, the ten vows are the following:

1. I vow neither to hurt nor to kill any living thing.

2. I vow to take nothing that is not given me willingly, or that does not belong to me.

3. I vow to live in absolute chastity.

4. I vow that I will always speak the truth, will belie none, and will neither cheat nor calumniate.

5. I vow that I will neither take animal food nor intoxicating liquor.

6. I vow to eat only at the prescribed times.

7. I vow to abstain from dancing, singing worldly songs, visiting dramatic shows and concerts, and from all other worldly pleasures whatsoever.

8. I vow, renouncing vanity, to give up the use of ornaments of every kind, as well as of scented waters and oils.

9. I vow that I will shun the use of luxurious beds, and will sleep on a hard, low couch.

10. I vow that I will always live in voluntary poverty.

The eight parts of the sublime path which the pupil has to tread are, as already mentioned:

1. Right views; free from prejudices, illusion, and superstition.

2. High aims; pressing forward to the highest goal, as becomes a noble and enlightened being.

3. Kindly speech; simple, faithful, true.

4. Upright conduct; peace-loving, straightforward, and pure.

5. Harmless livelihood; such as brings harm to no living thing.

6. Perseverance in well-doing; set only upon overcoming ignorance, the passions, and the will to live.

7. Intellectual activity; always directed to rule and doctrine.

8. Intense reflexion; the mind being wholly withdrawn from the things of time and sense,

the resolution of the will and of self-consciousness in *Nirvâṇam*.

But to follow this Noble Eightfold Path is hard, and can only be done by overcoming the following ten "fetters," which are ever ready to bind the unwary Buddhist:

1. The illusion that the Ego, individuality or the soul, is immortal.
2. The doubt that there is a moral world-order and a way to salvation.
3. The superstition that external religious rites, prayers, sacrifices, hearing sermons, relic-worship, pilgrimages, and other ceremonies can lead to salvation.
4. Sensuality and evil passions.
5. Hatred, malevolence toward one's fellows.
6. Love of the life of this world.
7. Desire of a future life, whether in heaven or paradise.
8. Pride.
9. Superciliousness.
10. Ignorance.

The Samanêra having been properly instructed in the performance of all these oaths, duties, and regulations, and having finished his probationary course free from reproach, is duly received (*upasampadâ*) by the Thêra, or senior member, in a full chapter of the brethren as a full member of the Order (*Bhikshu, Śramaṇa*).

No candidate can be admitted until he is

twenty, nor without his parents' consent. When he has shown an adequate knowledge of the Tripiṭaka, or Three Baskets, of which the Buddhist canon consists, the postulant is provided by his friends with the complete outfit of a mendicant, namely, the following eight sacred utensils :

1. A piece of yellow cloth of rectangular shape, folded many times and worn over the left shoulder, with the ends hanging down behind and before.

2. A piece of cloth worn round the loins and reaching to the ankles.

3. A square-shaped cloth, yellow like the others, thrown cloak-fashion over the chest and shoulders, and coming down as far as the knees.

4. A "begging bowl," worn suspended by a cord round the neck. It is like a large circular soup-tureen with a rounded bottom, and has no lid. This must be carried round every morning to receive the alms of the pious.

5. A leathern girdle, used for binding on No. 2.

6. A short-handled axe, used for splitting firewood, etc.

7. A needle.

8. A strainer or water-dipper ; an apparatus for filtering the water which he drinks, so that he may not, even unwittingly, take animal life.

Not infrequently there is added a lotus-leaf-shaped fan, made from a single palm frond, with an edging of bamboo or light wood, and furnished with a handle fashioned like the letter S. The

palm from which this leaf is taken, is also that used for the MSS., namely, the Talipat; hence the name of Talapoins given to the Bhikshus by the early Portuguese adventurers in Burma. When he attends a meeting at which women are likely to be present, every Bhikshu must have this fan.

CHAPTER VII

THE DISCIPLES

We are now in a position to understand the Upasampadâ-Kammavâcâ, being the Buddhist manual of the form and manner of ordering of elders and novices, sometimes, though wrongly, described as "priests and deacons." The late Sir Frederic Dickson thus describes an ordination service at which he was present:

"In May 1872 I was invited by my learned friend and paṇḍit Kewitiyâgala Unnânsê, of the Malwattê Monastery in Kandy, to be present at an ordination service, held, according to custom, on the full-moon day of Wesak (May, June), being the anniversary of the day on which Gâutama Buddha attained Nirvâṇam, B.C. 543. I gladly availed myself of this opportunity of witnessing the celebration of a rite of which Englishmen have but little knowledge, and which has rarely, if ever, been witnessed by any European in Ceylon.

Nothing could be more impressive than the order and solemnity of the proceedings. It was

impossible not to feel that the ceremony was being conducted precisely as it was more than two thousand years ago.

The chapter-house (Sinhalese, *Pôya-ge*) is an oblong hall, with rows of pillars forming an inner space and leaving broad aisles at the sides. At the top of this inner space sat the aged Abbot (Sinhalese, *Maha Nâyaka*), as president of the chapter; on either side of him sat the elder priests, and down the sides sat the other priests, in number between thirty and forty. The chapter or assembly thus formed three sides of an oblong. The president sat on cushions and a carpet; the other priests sat on mats covered with white calico. They all sat cross-legged. On the fourth side, at the foot, stood the candidates; behind the pillars on the right stood the deacons; the left was given up to the visitors, and behind the candidates at the bottom was a crowd of Buddhist laymen.

To form a chapter for this purpose, not less than ten duly ordained priests are required, and the president must be of not less than ten years' standing from his Upasampadâ ordination. The priests attending the chapter are required to give their undivided, unremitting, and devout attention throughout the service. Every priest is instructed to join heart and mind in the exhortations, responses, formulas, etc., and to correct every error, lest the oversight of a single mistake

should vitiate the efficacy of the rite. Previously to the ordination the candidates are subjected to a strict and searching examination as to their knowledge of the discourses of the Buddha, the duties of a priest, etc. An examination and ordination is held on the full-moon day in Wesak, and on the three succeeding Poya days, or days of quarters of the moon."

THE ORDINATION SERVICE

"Praise be to the blessed one, the holy one, to him who has arrived at the knowledge of total truth!"

The candidate, accompanied by his tutor, in the dress of a layman, but having the yellow robes of a priest in his arms, makes the usual obeisance and offering to the President of the chapter, and standing says:

"Grant me leave to speak. Lord, graciously grant me admission to deacon's orders." Kneels down. "Lord, I pray for admission as a deacon. Again, lord, I pray for admission as a deacon. A third time, lord, I pray for admission as a deacon. In compassion for me, lord, take these yellow robes and let me be ordained, in order to the destruction of all sorrow, and in order to the attainment of Nirvâṇam." To be repeated three times. The President takes the bundle of robes. "In compassion for me, lord, give me those

yellow robes, and let me be ordained, in order to the destruction of all sorrow, and in order to the attainment of Nirvâṇam." To be repeated three times. The President then gives the bundle of robes, the yellow band of which he ties round the neck of the candidate, reciting the while the tacapañcakam, or formula of meditation on the perishable nature of the human body, as follows: "Kesâ, lomâ, nakhâ, dantâ, taco; taco, dantâ, nakhâ, lomâ, kesâ." (Hair of the head, hair of the body, nails, teeth, skin; skin, teeth, nails, hair of the body, hair of the head.) The candidate then rises, and retires to throw off the dress of a layman and to put on his yellow robes. While changing his dress he recites the following:

"In wisdom I put on the robes, as a protection against cold, heat, gad-flies and mosquitoes, wind and sun, and the touch of serpents, and to cover nakedness."

Having put on the yellow robes, he returns to the side of his tutor and says: "Grant me leave to speak. I make obeisance to my lord. Lord, forgive me all my faults. Let the merit which I have gained be shared by my lord. It is fitting to give me to share in the merit gained by my lord. It is good, it is good. I share in it. Grant me leave to speak. Graciously give me, lord, the three refuges and the precepts." He kneels down. "Lord, I pray for the refuges and the

precepts." The tutor then gives the three refuges and the ten precepts as follows, the candidate still kneeling and repeating them after him sentence by sentence.

I

I put my trust in the Buddha.
I take refuge in the Law.
I put my trust in the Brotherhood.
Again I take refuge in the Buddha.
Again I put my trust in the Law.
Again I take refuge in the Brotherhood.
Yet again I put my trust in the Buddha.
Once more I take refuge in the Law.
Yet again I put my trust in the Brotherhood.

II

The ten precepts or laws of the Buddhist Brotherhood

Abstinence from destroying life.
Abstinence from theft.
Abstinence from fornication and all uncleanness.
Abstinence from lying.
Abstinence from fermented liquor, spirits, and strong drink, which are a hindrance to merit.
Abstinence from eating at forbidden times.
Abstinence from dancing, singing, and shows.

Abstinence from adorning and beautifying the person by the use of garlands, perfumes, and unguents.

Abstinence from using a high or a large couch or seat.

Abstinence from receiving gold and silver—are the ten means (of leading a moral life).

The candidate says: "I have received these ten precepts. Permit me." He rises, and makes obeisance to his tutor. "Lord, I make obeisance. Forgive me all my faults. May the merit I have gained be shared by my lord. Give me to share in the merit of my lord. It is good, it is good. I share in it." This completes the ordination of a novice (sometimes called *a deacon*), and the candidate retires.

The foregoing ceremony is gone through previous to the ordination of a priest in all cases, even where the candidate has already been admitted as a deacon. If the candidate is duly qualified for the priestly office he can proceed at once from deacon's to priest's orders; otherwise he must pass a term of instruction as a deacon: but a candidate who has received deacon's orders must solicit them again, and go through the above ceremony when presented for priest's orders.

Being duly qualified, the candidate returns with his tutor and goes up to the President of

the chapter with an offering, making obeisance and saying: "Allow me to speak. Lord, graciously grant me your sanction and support." He kneels down. "Lord, I pray for your sanction and support; a second time, yea, a third time, I pray for your sanction and support. Lord, be my superior." This is repeated three times. The President says: "It is well." The candidate replies: "I am content." This is repeated three times. "From this day forth my lord is my charge. I am charge to my lord." This is repeated three times.

The candidate rises, makes obeisance, and retires alone to the foot of the assembly, where his alms-bowl is strapped on to his back. His tutor then goes down, takes him by the hand and brings him back, placing him in front of the President. One of the assembled priests gets up and places himself on the other side of the candidate, who thus stands between two tutors. To the assembly the tutors then say: "With your permission," and then proceed to examine the candidate as to his fitness to be admitted to priest's orders. "Your name is Nâga?" "It is so, lord." "Your superior is the venerable Tissa?" "It is so, lord." The two tutors together say:

"Praise be to the blessed one, the holy one, to him who has arrived at the knowledge of total truth!"

They then recite the following commands of the Buddha:

"First it is right to appoint a superior. When the superior has been appointed, it is right to inquire whether the candidate has alms-bowl and robes. 'Is this your alms-bowl?' 'It is so, lords.' 'Is this the stole?' 'Yes, lords.' 'Is this the upper robe?' 'Yes, lords.' 'Is this the under robe?' 'Yes, lords.' 'Go and stand there.'"

The candidate here retires, going backwards in a reverential posture, and stands at the lower corner of the assembly. The tutors remain in front of the President, and one of them says: "Priests, hear me. The candidate desires ordination under the venerable Tissa. Now is the time of the assembly of priests. I will instruct the candidate." The tutors make obeisance to the President and go down to the foot of the assembly and join the candidate, whom they instruct and examine as follows: "Listen, Nâga. This is the time for you to speak the truth, to state what has occurred. When asked concerning anything in the midst of the assembly, if it be true, it is meet to say so; if it be not true, it is meet to say that it is not. Do not hesitate. Conceal nothing. Have you any such diseases as these: Leprosy? 'No, sirs.' Boils? 'No, sirs.' Itch? 'No, sirs.' Asthma? 'No, sirs.' Epilepsy? 'No, sirs.' Are you a human being?

'Yes, sirs.' Are you a male? 'Yes, sirs.' Are you a free man? 'Yes, sirs.' Are you free from debt? 'Yes, sirs.' Are you exempt from military service? 'Yes, sirs.'. Have you come with your parents' consent? 'Yes, sirs.' Are you of the full age of twenty years? 'Yes, sirs.' Are your alms-bowl and robes complete? 'Yes, sirs.' What is your name? 'Sirs, I am called Nâga.' What is the name of your superior? 'Sirs, my superior is called the venerable Tissa.'" The two tutors here go to the top of the assembly and make obeisance to the President, and one of them says: "Priests, hear me. The candidate desires ordination under the venerable Tissa. He has been duly instructed by me. Now is the time of the assembly of priests. If the candidate is here, it is right to tell him to approach." One of the tutors says: "Come hither." The candidate comes up, stands between the tutors, makes obeisance to the assembly, and kneels down. "Priests, I ask the assembly for ordination. Priests, have compassion on me, and lift me up. A second time, sirs, I ask the assembly for ordination. Sirs, have compassion on me, and lift me up. A third time, sirs, I ask the assembly for ordination. Have compassion on me, sirs, and lift me up." The candidate rises and makes obeisance. The tutors then repeat the catechism as above, after which one of them reports the result as follows:

"This candidate desires ordination under the venerable Tissa. He is free from disqualifications. He has his alms-bowl and robes complete. The candidate asks the assembly for ordination under his superior the venerable Tissa. The assembly gives the candidate ordination under his superior the venerable Tissa. If any of the venerable Brotherhood approve the ordination of the candidate under the venerable Tissa, let him be silent; if any object, let him speak."

This is twice repeated. The two tutors then again make obeisance to the President, and say: "The candidate has received ordination from the priesthood under his superior the venerable Tissa. The Brotherhood approves the resolution, therefore it keeps silence. So I understand your wish."

The ordination is here ended, and the candidate retires to the foot of the assembly, in which the tutors now resume their seat. The ceremony is repeated with each candidate, and, when all the candidates have been ordained, one of the assembly (generally one of the tutors) rises and addresses the following exhortation to the recently ordained presbyters, who stand in a reverential attitude:

"It is meet to measure the shadow of the sun. It is meet to tell the season and the division of the day. It is meet to tell all these together. It is meet to tell the four requisites of a priest

and the four sins forbidden to priests to commit. Food collected in the alms-bowl is a requisite of a priest. So fed, it is good for you to strive so long as life shall last. The following exceptions are allowed: rice offered to the whole body of priests or to a certain number; rice offered on special invitation to a particular priest, by lot or once in fifteen days; rice offered on full-moon days or the day following the full moon." "Yes, sir." "Robes made of pieces of rag are a requisite of a priest. So clad, it is good for you to strive so long as life shall last. The following exceptions are allowed: robes made of linen, cotton, silk, wool, hemp, or of these five materials together." "Yes, sir." "Lodging at the foot of a tree is a requisite for a priest. So lodged, it is good for you to strive so long as life shall last. The following exceptions are allowed: monasteries, large halls, houses of more than one storey, houses surrounded by walls, rock caves." "Yes, sir." "Cow's urine as medicine is a requisite for a priest. Thus provided, it is good for you to strive so long as life shall last. The following exceptions are allowed: butter, cream, rape oil, honey, sugar." "Yes, sir."

A priest must not indulge in sexual intercourse, even with a female of any kind. If any priest indulge in sexual intercourse he ceases to be a priest, and is no longer a son of Sâkya. Just as a man whose head is cut off is unable to live, so

does a priest who has indulged in sexual intercourse cease to be a priest and to be a son of Sâkya. This is to be avoided by you as long as life shall last." "Yes, sir."

"A priest must not take, with dishonest intent, anything which is not given to him—not even a blade of grass. If any priest take with dishonest intent either a quarter of a pagoda, or anything worth as much or more, he ceases to be a priest, and is no longer a son of Sâkya. Just as a sere leaf loosed from its stalk can never again become green, so a priest who, with dishonest intent, has taken anything which has not been given him, ceases to be a priest and to be a son of Sâkya. This is to be avoided by you as long as life shall last." "Yes, sir."

"A priest must not knowingly destroy human life; in short, not even the life of an ant. If any priest destroy human life, even by causing abortion, he ceases to be a priest and to be a son of Sâkya. Just as a large rock, once cleft in two, can never be reunited, so does a priest who has knowingly destroyed human life, cease to be a priest and a son of Sâkya. This is to be avoided by you as long as life shall last." "Yes, sir."

"A priest must not lay claim to more than human perfection, even by saying: 'I delight in a solitary hut.' If any priest, with evil intent and for sake of gain, untruly and falsely lay claim to more than human perfection, whether a state

of mystic meditation, freedom from passion, perfect tranquillity, a state of absorption removed from all worldly influence, attainment of the four paths or of the fruition of those paths, he ceases to be a priest, and is no longer a son of Śâkya. Just as a palmyra tree, the top of which has been cut off, can never sprout again, so a priest who, with evil intent and for sake of gain, untruly and falsely has laid claim to more than human perfection, ceases to be a priest or to be a son of Śâkya. This is to be avoided so long as life shall last." "Yes, sir."

It is quite possible, even after ordination, for any member to leave the Brotherhood. There is no compulsion. Whosoever yearns again after the joys of this world may confess his weakness to the Thêra, when the Saṁgha will not detain him, and he may leave without any stain upon his character. But the Śramaṇa who brings discredit upon the robe he wears and the community to which he belongs, suffers the severest punishment, namely, expulsion from the Brotherhood.

The brethren must not choose their abodes, but may live either in monasteries (*Vihâras*) or as hermits in the forests. The female members of the Saṁgha (*Bhikshuni*) live in cloisters by themselves, under the supervision of the Thêras ; life in the forest being forbidden to them.

Buddhism recognises both ordained members

and lay adherents of the Saṁgha. The relation subsisting between the two is a purely moral one, based upon no external obligation. The brethren must set the lay adherents (*upâsakas*) a living example of temperance, self-denial, and holiness, and, if requested, must proclaim and expound the doctrine, administering comfort and spiritual advice as true disciples of the Buddha. In return for this spiritual service the lay adherents must show the brethren due respect and devotion, and must find the means for their support, whereby the former obtain merit and further their own well-being, alike in this and following births. But the Saṁgha has no spiritual lordship over the lay adherents. Buddhist doctrine knows neither excommunication nor indulgence for the lay follower, but if an Upâsaka be found guilty of serious transgression, or of despising the Buddha, the Law, or the Order, the Saṁgha ceases to have any dealings with him, and the Bhikshu who happens to pass his dwelling turns his alms-bowl upside down, thereby showing that the Upâsaka is no longer worthy to offer gifts to the brethren. And here it may be well to observe that there is no duty on the part of the lay adherent to give to the Bhikshu; it is entirely a question of free-will offerings, the indebtedness, according to the Buddhist view, being that of the giver to the receiver, inasmuch as the latter allows the former to heap up merit.

THE OFFICE OF CONFESSION

Many as are the points of resemblance between Buddhism and Roman Catholicism, in no respect is the former more like the latter than in its office of the confession of elders, generally called *priests*. The late Sir Frederic Dickson was permitted to be present at this office also, which is known as the Pâtimokkha. A chapter of priests assembles for the recitation of the Pâtimokkha on the full-moon day of the month Phussa, or January 2nd of each year.

The chapter was held [says the late Sir F. Dickson] in the Sîmâ or consecrated space in the ancient Lohapâsâda or Brazen Palace, in the city of Anurâdhapura, and under the shadow of the sacred Bô-tree, grown from a branch of the tree at Buddha Gayâ, under which, as tradition relates, the prince Siddhârtha attained to supreme Buddhahood. The branch was sent to Dêvânampiyatissa, king of Ceylon, by the Emperor Aśôka, in the year 288 B.C., now upwards of two thousand years ago. It was in this remarkable spot, under the shadow of the oldest historical tree, and in probably the oldest chapter-house in the world, that it was my good fortune to be present at this service. The building has none of its original magnificence. The colossal stone

pillars alone remain as a memorial of the devotion of the kings and people of Ceylon to the religion which was taught them by Mahêndra, the great apostle of Buddhism. In place of the nine storeys which these pillars once supported, a few in the centre are now made to carry a poor thatched roof no larger than that of a cotter's hut, and hardly sufficient to protect the chapter from the inclemencies of the weather. Still there was a simple and imposing grandeur in the scene. At the back of some dozen or more of these gigantic pillars were stretched pieces of white calico, to form the sides of the room. The ceiling in like manner was formed by stretching white calico above the pillars to conceal the shabby roof, the bare ground was covered with clean mats, two lamps gave a dim light, and the huge columns, grey with age, stood out against the white calico. At the top of the long room thus formed was hung a curtain of bright colours, and through a space left for the entrance were visible, row after row, the pillars of the ancient palace, their broad shadows contrasting with the silvery brightness of the tropical moon.

Accompanied by a friend I went to the chapter-house about seven o'clock in the evening. We were met at the door by the priests, who showed us the places prepared for us—two cushions on the floor at the bottom of the room, at a distance of about two fathoms from the place reserved for

the priests. The ordinances of the Buddha require that all persons who are not ordained priests, free at the time from ecclesiastical censure, shall keep at a distance of two and a half cubits from the assembled chapter. It was on my pointing out that this was the only direction of the Buddha on the subject, that the priests consented to make an exception in my favour, and to break their rule of meeting in secret conclave.

After we were seated, the priests retired two and two together; each pair knelt down face to face and made confession of their faults, one to another, in whispers. Their confessions being ended, they took their seats on mats covered with white calico, in two rows facing each other. The senior priest—the seniority being reckoned from the date of ordination—sat at the head of one row, the next in order at the head of the opposite row, the third next to the senior priest, and so on, right and left, down the room. The senior priest remained sitting; the others knelt and made obeisance to him, saying:

"Permit me. Sir, give me absolution from all my faults committed in deed, or word, or thought."

The senior then says:

"I absolve you, brother. It is good to grant me absolution."

All reply:

"Permit me. Sir, I absolve you."

The second in order of seniority now resumes his seat, and all his juniors kneel and receive and give absolution, saying: "Permit me," etc. He then takes his seat, the others kneel to him, and so on till no one has a junior present; that is to say, if there are thirty priests present, the senior will receive obeisance from the twenty-nine others together, the second from the twenty-eight, and so on down to the twenty-ninth, who will receive obeisance from one. After all are seated, they fall together on their knees and say:

"Praise be to the blessed one, the holy one, the author of all truth!

We believe in the blessed one, the holy one, in him who has arrived at the knowledge of total truth, who has fully attained to the eight kinds of supernatural knowledge and the fifteen holy practices, who came the good journey which led to the Buddhahood, who knows the universe—the unrivalled, who has made subject to him all mortal beings, whether in heaven or in earth, the teacher of gods and men—the blessed Buddha. Through life till I reach Nirvâṇam I will put my trust in the Buddha.

The Buddhas that are gone,
  Th'enlightened of to-day,
The Buddhas yet to come,
  To me my worship aye.

No other refuge now,
  My triumph and my food :
By these fair words, I trow,
  The best of all is. Buddh.

My head unto the ground
  I reverently bow ;
Wherein my sin is found,
  I beg forgiveness now.

The Law was graciously preached by the Buddha ; its effects are immediate ; it is unlimited by time ; it is conducive to salvation ; it invites all comers, and is a fitting object of contemplation ; the wise ponder it in their hearts. Through life till I reach Nirvâṇam I will put my trust in the Law.

The Law as in the past,
  And as it is to-day,
So long as time shall last
  I worship so alway.

No other refuge now,
  My solace and my awe :
By these true words, I trow,
  I triumph in the Law.

Before the Baskets three
  Obeisance true I make,
And bow all-reverently,
  E'en for the teaching's sake.

Buddha's holy brotherhood, the congregation of righteous men that lead a godly life, who walk in the straight way, in the way of wisdom, who walk faithfully in the four paths of holiness—the eight orders of the elect, worthy of offerings from afar, worthy of fresh offerings, of offerings of the daily necessaries of life, entitled to receive the respectful salutation of joined hands raised in homage to the forehead. This holy brotherhood produces merit which, even as a rich field, yields its increase for the benefit of this world of men. Through life till I reach Nirvâṇam I will put my trust in the Order.

The Church as in the past,
  And as it is to-day,
So long as time shall last
  To me my worship aye.

No other refuge now
  The object of my search :
By these glad words, I trow,
  I triumph in the Church.

My head unto the ground
  I reverently bow ;
Wherein my sin is found,
  The Church forgive me now !

The Buddha and the Law, the Paccêka-Buddhas and the Order are my lords. May their

virtues ever rest on my head! I am their slave. The three refuges, the three symbols and equanimity and, lastly, Nirvâṇam will I worship with bowed head, unceasingly. So shall I receive the benefit of that threefold power. May the three refuges, may peace, nay, may Nirvâṇam rest on my head! With bowed head I worship the all-pitiful Buddhas, the Law, the Paccêka-Buddhas, the Order, and the three sages. I worship every shrine, every saying, and every word of the great Teacher, my spiritual superior and my tutor. By virtue of these feelings of reverence, may my thoughts be freed from sin!"

The priests here rise from their knees and resume their seats. The senior, or some other deputed in his stead to officiate, then takes a seat at the top between the two rows. The interrogatories are then proceeded with, as will be found explained in the following translation. The interrogatories being ended, the Pâtimokkha is intoned after the manner followed to this day by the Roman Church.

The Office of the Confession of Priests

The priests, in number not less than four, are assembled in the chapter-house on mats laid on the floor and covered with calico. They sit close together, forming three sides of a square, within the consecrated ground, which is marked out by

military pillars. Two of the number are deputed to officiate. The one who takes the principal part sits at the top, in the middle, on a cushion or seat raised above the others. He is designated below as M.; the other, his junior, is designated as N. M. kneels in front of his seat, looking down the chapter-house. N. kneels, also in the middle, facing M.

I. The Pucchâvissajjana, or Interrogatories relating to the requisites for forming a chapter.

N. Praise be to the blessed one, the holy one, to him who has arrived at the knowledge of total truth!

Listen to me, my lord priests; now is the time of the assembly of priests. I will inquire of the rules of discipline from the Venerable.

M. Praise be, etc. Listen to me, my lord priests; now is the time of the assembly. When asked by the Venerable respecting the rules of discipline, I will answer.

N. Sweeping and lamps,
Water and seat,
For Uposath
Are surely meet.

[N. recites this stanza, and then asks the meaning thereof, word for word, as follows:]

Permit me. What means "sweeping"?

M. Doing the sweeping.

N. And "lamps"?

M. The lighting of lamps. Now, as it is daylight, no lamps are needed.

N. "Water and a seat"?

M. A seat must be provided, and close to it water fit for bathing and drinking. [None is allowed to leave his seat during the service, and water is therefore provided for use if any priest faint or is thirsty.]

N. For the Uposatha these are said to be necessary?

M. These four things must be attended to before the priests assemble to hold the Uposatha.

N. Consent and purity,
Telling the season,
The number of priests,
Admonition,
These the requisites
For the Uposath.

"Consent and purity"?

M. It is necessary to ascertain the concurrence of those priests whose concurrence it is proper to obtain, and their freedom from ecclesiastical censure. To ascertain these points here is not necessary.

N. "Describing the season"?

M. Of the three seasons, the cold season, etc. so much has passed, so much remains. Thus they describe the seasons. In our present system there are three seasons: the cold, the hot, and the rainy. In this cold season there are eight

Uposathas (days of the new and of the full moon); of these eight, one has passed; this is one; six remain.

N. "The number of priests"?

M. In this chapter-house the number of priests assembled is so and so.

N. "Admonition"?

M. To admonish the nuns is proper; but as there are now no nuns, that admonition is omitted here.

N. "For the Uposatha these are said to be required"?

M. These five acts ascertaining the consent, etc., are said to be necessary before reciting the Pâtimokkha when the Uposatha is held.

N. When it is Uposatha day, when so many priests are assembled,
When there are no offences common to all,
When no one who should be excluded is present,
Then the assembly is said to be formed.

"When it is Uposatha day"?

M. Of the three days for holding the Uposatha—the 14th day, the 15th day, and the day of a special meeting. To-day is the Uposatha of the 15th day.

N. "When so many priests are assembled"?

M. When so many duly qualified priests are met to keep this Uposatha—at least four priests undefiled and not put out of the priesthood by a

chapter—the same being seated in a consecrated place, not leaving between one and another a space of two and a half cubits.

N. "When there are no offences common to all"?

M. When there is no guilt common to all—by taking food at forbidden times, or in other ways. [By this is meant that, if the whole quorum are guilty of the *same offence*, they cannot hold an Uposatha.]

N. "When no one who should be excluded is present"?

M. When there are present no persons whom it is proper to keep at a distance of two and a half cubits; namely, the persons coming under the twenty-one heads of laymen, eunuchs, etc.

N. "The assembly is said to be formed"?

M. When priests are assembled, and these four requisites are found to exist, the assembly is said to be formed.

Having concluded the preliminaries and pre-requisites, I will recite the Pâtimokkha under the sanction of the priests here assembled, who have purged their faults by confession and are on friendly terms.

End of the Pucchâvissajjana, or Interrogatories.

[The two priests who are kneeling here rise; the junior, N., takes a place at the bottom of one of the sides; the senior, M., takes the raised seat provided for him in the centre, and proceeds

to recite the Pâtimokkha from memory—no book is used.]

II. The Nidâna, or Introduction.

Praise be to the blessed one, the holy one, to him who has arrived at the knowledge of total truth !

Listen to me, my lord priests. To-day is the Uposatha of the full moon. Now that the priests are assembled, let them keep the Uposatha, let them recite the Pâtimokkha. Have the preliminaries required of the priesthood been attended to ? Venerable sirs, assure me of your freedom from liability to ecclesiastical censure. I will recite the Pâtimokkha.

We all gladly ask you to do so, we are all attention.

If there is a fault in any one, let him declare it. If there is no one guilty of a fault, it is meet to keep silence. Now, venerable sirs, by your silence I know that you are pure. Now to every separate question there must be an answer. In this way, in such an assembly as this, the question is put three times. If any priest, when asked three times, knowingly omits to declare his fault, it is a deliberate lie. Venerable sirs, a deliberate lie has been declared by the Buddha to be an obstacle to the attainment of merit. Therefore every fault must be declared by a priest who has knowingly committed one if he wishes to be cleansed

from it, for to him who makes confession the way is easy. Venerable sirs, the introduction has been recited. Thus I question you, venerable sirs. Are you pure in this matter ? A second time I question you. Are you pure in this matter ? A third time I question you. Are you pure in this matter ? Venerable sirs, thus by your silence I know that you are pure.

The reciting of the Introduction is finished.

Then follow the Pârâjikâ (III.), the four deadly sins ; the Saṁghâdisêsâ, or thirteen faults involving temporary separation from the priesthood (IV.) ; the Aniyatâ dhammâ, or two undetermined offences (V.) ; the Nissaggiyâ pâcittiyâ dhammâ, or thirty faults requiring confession and absolution, and involving forfeiture of the article in reference to which the offence has been committed (VI.) ; the Pâcittiyâ dhammâ, or ninety-two faults requiring confession and absolution (VII.) ; the Pâṭidesaniyâ dhammâ, or four offences requiring confession (VIII.) ; the Sekhiyâ dhammâ, or seventy-five rules of conduct (IX.) ; and the Adhikaraṇasamathâ dhammâ, or seven rules for settling cases (X.).

The whole is sometimes known as the Two hundred and twenty-seven Precepts.

At the end of each chapter the question is put three times : " Are ye pure in this matter ? " and at the close of the whole Pâtimokkha we

read : " So much of the extracts from the sayings of the blessed one, and of what is contained in those sayings, comes into reading twice a month. It must be obeyed by all in peace, with readiness, without dispute."

Penance and Probation

The above is the general confession of Bhikkhus and Thêras. In individual cases of probation, penance, and rehabilitation there are separate Kammavâcâs, or Acts of the Chapter, such as the following :

" Venerable sirs, I have been guilty of many offences involving temporary separation from the Brotherhood, but I am unaware alike of the degree of such offences and of the duration of the times. I remember neither, and am, in fact, uncertain as to both. So I ask the venerable assembly for a probation of complete purification on account of these offences."

One of the elders then says :

" May the reverend chapter hear me ! A certain Bhikkhu has committed numerous offences involving temporary separation from the Brotherhood, but he is not aware either of the degree of such offences or of the duration of the times. He recalls neither, and is, indeed, uncertain as to both. On account of these offences he asks the Saṁgha for a probation of complete purification.

If it seem meet to the chapter, let it impose upon the said Bhikkhu a probation of complete purification on account of these offences.

This is the motion.

Whosoever is in favour of the motion, let him be silent; whoso does not approve, let him speak! I say the same thing thrice."

The offender then says:

"Having been thus put under probation, let the Saṁgha understand that I will carry it through to the end. I keep the probation, yea, I keep it."

Again:

"I appreciate and keep the probation. I appreciate and keep the penance, yea, I keep it. By this Act the evil nature departs and the good abides. Having received rehabilitation I can attain nothing better than Nirvâṇam!"

The text of these Acts of the Buddhist Chapter is written, not in the ordinary round character, but in square letters painted on with a thick black resinous gum, and requires a special cultivation to read it. Shway Yoe thus describes these manuscripts:

"The leaves are formed either of the ordinary palm-leaf, thickly covered with red lacquer and profusely ornamented round the border and between the lines with gilded figures of nats and elaborate scroll-work, or, in the case of the more

sacred monasteries, of the king's discarded *pasohs*. None may wear these waistcloths after the Great King of Righteousness has tired of them, and many are therefore made use of for this purpose. Portions of them are taken, doubled over, and then covered with numerous coatings of wood-oil and a paste composed of this same *thisî* with finely sifted burnt rice-husks, sawdust, and rice-water, until at last they become firm as a piece of cardboard, but vastly more pliant. Then the sheets are emblazoned and the text painted on, the whole being enclosed between richly illuminated teak boards. Few more splendid-looking manuscripts can be seen anywhere."

CHAPTER VIII

THE IDEAL BUDDHIST

In the Buddhist scriptures the true Bhikshu is described as follows :

" Whosoever is desirous of doing good and of striving after that state of perfect peace— Nirvâṇam, must be without guile, upright and conscientious, mild in word, friendly, modest, content, and of few wants ; without care, of restful heart, without arrogance and without avarice. He must do nothing low, but always live according to the sacred doctrine in thought, word, and deed, and, having become confirmed in the knowledge of the four Noble Truths, should blamelessly tread the Noble Eightfold Path. Let him not exult at fortune nor be cast down at misfortune ; success should not make him proud nor persecution depressed. Let him always preserve the equanimity of one who is free from volition.

" Let him ever remember, that it is not the robe that makes the Sramaṇa, not the external observance of oaths and rites, not life in the forest,

poverty and dependence, not knowledge and learning. Whoso is free from all sensual passions, is of pure heart and has overcome selfishness, he alone is a true disciple of the Enlightened. Let him, therefore, cultivate inner perfection, the attainment of knowledge, equanimity, and benevolence.

"Toward all living beings, on earth and in the worlds beyond, the weak and the strong, the high and the low, the good and the bad, the near and the far, let him be well disposed.

"Let him deceive none, threaten none, despise none, hurt none. As a mother on her only child, so let him, full of compassion and benevolence, look upon all beings every day and every hour.

"As a deep mountain lake, pure and unruffled, be the spirit of him who walks along the Noble Eightfold Path.

"For he who—free from superstition and vanity, from hope and fear, passion and avarice, love and hatred—lives in purity, who has wholly overcome the longing after existence and has obtained true knowledge, will put an end to sorrow and new birth, and enter Peace supernal (*Parinirvâṇam*)."

The ideal of this most interesting and important system is nowhere more clearly and sweetly expressed than in the 183rd verse of the *Dharmapadam*;

"Sabbapâpassa akaraṇaṁ, kusalassa upasampadâ,
Sacittapariyôdapanaṁ: êtaṁ Buddhâna sâsanaṁ."

"To shun all sin; the fulfilment of virtue;
The purification of thought: this is the law of the Enlightened!"

Being the words of the master himself, they appeal to both the great schools of Buddhist thought, the *Mahâyâna*, which prevails in Nepal, Bhutan, Tibet, China, Korea, and Japan; and the *Hînayâna*, which is that of Ceylon, Southern India, Burma, and Siam.

Such then, is the Way of the Buddha, and we may well be thankful that, 500 years before the birth of our blessed Lord, such an ideal was set before the world. It is quite true that this "Light of Asia" has since been greatly obscured and sometimes wholly lost. One thing, however, has ever been characteristic of the disciples of the Tathâgata, namely, a very real regard for saintship, wherever found. Of the Founder of Christianity the devout follower of the Buddha speaks as "the dear Nazarene, the Arhat who attained Nirvâṇam, to whom every Buddhist will bring adoration."

But a religion of mere morality can never satisfy all the cravings of the human soul, and we may surely hope and pray that all the world

may come to listen to that voice of unearthly sweetness :

" In the world ye shall have tribulation ; but be of good cheer, I have overcome the world ! "

" I am the Light of the world ; he that followeth Me shall not walk in darkness, but shall have the Light of Life ! "

APPENDIX

SAṀSKṚT AND PÂLI TEXTS OF WORKS TRANSLATED OR REFERRED TO IN THE TREATISE

Ṛg-vêda, i. 164

34 and 35

Pṛḱḱ'âmi tvâ paraṁ antaṁ pṛt'ivjâh ; pṛḱḱ'âmi
  jatra b'uvanasja nâb'ih |
Pṛḱḱ'âmi tvâ vṛs'ṇah aśvasja rêtah ; pṛḱḱ'âmi
  vâḱah paramaṁ vi-ôma || 34 ||
Ijaṁ vêdih parah antah pṛt'ivjâh ; ajaṁ jaǵnah
  b'uvanasja nâb'ih |
Ajaṁ Sômah vṛs'ṇah aśvasja rêtah ; Brahmâ
  ajaṁ vâḱah paramaṁ vi-ôma || 35 ||

Ṛg-vêda, x. 129

Na asat âsît nô iti sat âsît tadânîm na âsît raǵah
  nô iti vi-ôma parah jat |
Kiṁ â avarîvariti kuha kasja śarman aṃb'ah
  kiṁ âsît gahanaṁ gab'îraṁ || 1 ||

Na mṛtjuh âsît amṛtaṁ na tarhi na râǵjâh ahûh
âsît pra-kêtah |
Ânît avâtaṁ svad'ajâ tat Êkaṁ, tasmât ha anjat
na parah kiṁ ḱana âsa || 2 ||
Tamah âsît tamasâ gûlhaṁ agrê apra-kêtaṁ
salilaṁ sarvaṁ âh idaṁ |
Tuḱḱ'jêna âb'u api-hitaṁ jat âsît tapasah tat
mahinâ aǵâjata êkaṁ || 3 ||
Kâmah tat agrê saṁ avartata ad'i manasah rêtah
prat'amaṁ jat âsît |
Satah band'uṁ asati nih avindan, hṛdi prati-is'ja
kavajah manîs'â || 4 ||
Tiraśḱînah vi-tatah raśmih ês'âṁ ad'ah svit âsît
upari svit âsît. |
Rêtah-d'âh âsan mahimânah âsan svad'â avastât
pra-jatih parastât || 5 ||
Kah add'â vêda kah iha pra-vôḱat kutah â-ǵâtâ
kutah ijaṁ vi-sṛs'ṭih |
Arvâk dêvâh asja vi-sarǵanêna at'a kah vêda
jatah â-bab'ûva || 6 ||
Ijaṁ vi-sṛs'ṭih jatah â-bab'ûva jadi vâ dad'ê jadi
vâ na |
Jah asja Ad'i-aks'ah paramê vi-ôman, Sah anga
vêda jadi vâ na Vêda || 7 ||

Ṛg-vêda, x. 90

Sahasra-śîrs'â Purus'ah, sahasra-aks'ah, sahasra-
pât ;

Sah b'ûmiṁ viśvatah vṛtvâ ati atis'ṭat daśa-
angulaṁ || 1 ||
Purus'ah êva idam sarvam jat b'ûtaṁ jat ḱa
b'avjaṁ uta amṛta-tvasja Îśânah jat annêna
ati-rôhati || 2 ||
Êtâvân asja mahimâ atah gjâjân ḱa Purus'ah |
Pâdah asja viśvâ b'ûtâni tri-pât asja amṛtaṁ divi
|| 3 ||
Tri-pât ûrd'vah ut âit Purus'ah pâdah asja iha
ab'avat punariti |
Tatah vis'paṅ vi akrâmat sâśanânaśanê iti ab'i
|| 4 ||
Tasmâṭ vi-râṭ aǵâjata vi-râǵah ad'i Puru-
s'ah |
Sah ǵâtah ati ariḱjata paśḱât b'ûmiṁ at'ô iti
purah || 5 ||
Jat Purus'êṇa havis'â dêvâh jaǵnaṁ atanvata |
Vasantah asja âsît âǵjaṁ grîs'mah id'mah śarat
havih || 6 ||
Taṁ jaǵnaṁ barhis'i pra âuks'an Purus'aṁ ǵâtaṁ
agratah têna dêvâh ajaṁǵata sâd'jâh, ṛs'ajah
ḱa jê || 7 ||
Tasmât jaǵnât sarva-hutah saṁ-b'ṛtaṁ pṛs'at-
âǵjaṁ |
Paśûn tân ḱakrê vâjavjân âraṇjân grâmjâh ḱa jê.
|| 8 ||
Tasmât jaǵnât sarva-hutah ṛḱah, sâmâni, ǵaǵni-
rê |

Ḱ'aṁdâṁsi ǵaǵnirê tasmât jaǵuh, tasmât aǵâjata
|| 9 ||
Tasmât aśvâh aǵâjanta jê kê ḱa ub'ajâdatah |
Gâvah ha ǵaǵnirê tasmât, tasmât ǵâtâh aǵâvajah
|| 10 ||
Jat Purus'aṁ vi adad'uh katid'â vi akalpajan |
Muk'aṁ kiṁ asja kâu bâhû iti kâu ûrû iti pâdâu
ukjêtê iti || 11 ||
Brâhmaṇah asja muk'aṁ âsît bâhû iti Râǵanjah
kṛtah |
Ûrû iti tat asja jat Vâiśjah pat-b'jâṁ Śûdrah
aǵâjata || 12 ||
Ḱandramâh manasah ǵâtah ḱaks'ôh Sûrjah aǵâ-
jata |
Muk'ât Indrah ḱa Agnih ḱa prâṇât Vâjuh aǵâjata
|| 13 ||
Nâb'jâh âsît antariks'aṁ śîrs'nah Djâuh saṁ
avartata |
Pat-b'jâṁ b'ûmih diśah śrôtrât tat'â lôkân akal-
pajan || 14 ||
Sapta asja âsan pari-d'ajah trih sapta saṁ-id'ah
kṛtâh |
Dêvâh jat jaǵnaṁ tanvânâh abad'nan Purus'aṁ
paśuṁ || 15 ||
Jaǵnêna jaǵnaṁ ajanǵata dêvâh tâni d'armâṇi
prat'amâni âsan |
Tê ha nâkaṁ mahimânah sanḱata jatra pûrvê
sâd'jâh santi dêvâh || 16 ||

Śrî B'agavad Gîtâ ślôkas

Bahûnâṁ ǵanmanâmantê gñânavân mâṁ prapadjatê ;
Vâsudêvah sarvamiti sa Mahâtmâ sudurlab'ah. vii. 19.

B'aktiṁ maji parâṁ kṛtvâ mâmêvais'jatjasaṁśajam. xviii. 63.

Sarva d'armân paritjaǵja mâmêkaṁ śaraṇaṁ vraǵa.

Mâṁ hi Pârt'a vjapâśritja jê 'pi sjuh pâpajônajah
Strijô Vaiśjâstat'â śûdrâstê 'pi jânti parâm gatim. xxxii.

Mahâtmanas tu Mâṁ Pârt'a daivîṁ prakṛtimâśritah,
B'aǵantjananjamanasô ǵñâtvâ b'ûtâdimavjajam. ix. 13.

St'ânê Hṛs'ikêśâ tava prakîrttjâ,
Ǵagat prahṛs'jatjanuraǵjatê ka. xi. 36.

Jadâ jadâ hi d'armmasja glânirb'avati B'ârata,
Ab'jutt'ânamad'armmasja tadâtmânaṁ sṛǵâmjaham. iv. 67.

Paritrâṇâja sâd'ṛnâṁ vinâśâja ka duskṛtâm,
D'armmasaṁst'âpanârt'âja samb'avâmi jugê jugê.

Purus'ah saparah Pârt'a b'aktjâ lab'jastvananjajâ
Jasjântah st'âni b'ûtâni jêna sarvvamidaṁ tatam.

Vêdânta Sûtras.

1. At'âtôbrahmaǵiǵñâsâ.
2. Ǵanmâdjasja jatah.
3. Śâstrajônitvât : tattu samanvajât.
4. Îks'atênârśavdam : gôṇaśkênnâtmaśavdât ; tannis'ṭasja môks'ôpadêśât ; ânandamajôb'jâsât.
5. Avast'itôriti kâśakṛtasmah.
6. Praktatiśḱa pratiǵñâ dṛs'ṭântânuparôd'ât.
7. B'âvê ḱôpalavd'ah.
8. Lôkavattu lîlâkâivaljam.

Bṛhadâraṇjaka-Upanis'ad

3, viii. 7–9

Sa hôvâḱa jadûrdg'aṁ Gârgi, divô jadavâk pṛt'ivjâ jadantarâ djâvâpṛt'ivî imê jadb'ûtañḱa b'avaḱḱa b'avis'jaḱḱê tjâḱaks'ata Âkâśa êva tadôtañḱa prôtaśḱêti kasminnu k'alvâkâśa ôtaśḱa prôtaśḱêti.

Sa hôvâḱaitadvai tadaks'araṁ Gârgi ! Brâhmaṇâ ab'ivadantjasja lamananṇvahrasvamadîrg'amalôhitamasnêhamaḱḱ'âjamatamô 'vâjvanâkâśasaṅgamarasamagand'asaḱaks'us'kamaśrôtramavâgamanô 'têǵaskamaprâṇimamuk'amamâtramanantaramavâhjaṁ na tadaśnâti kaśḱana.

Êtasja vâ Aks'arasja praśâsanê Gârgi ! Sûrjjâḱandramasâu vid'ṛtâu tis'ṭata êtasja â Aks'arasja

praśâsanê Gârgi ! Djavapṛt'ivjâu vid'vatê tis'ṭata êtasja vâ Aks'arasja praśâsanê Gârgi ! Nimês'â muhûrttrâ ahôrâtrâṇjardd'amâsâ mâsâ ṛtavah. Saṁvatsarâ iti vid'ṛtâstis'ṭantjêtasja vâ Aks'arasja praśâsanê Gârgi ! Prâḱjô 'njâ nadajah sjandantê k'êtab'jah parvatêb'jah pratîḱjô 'njâ jâṁ jâñḱa diśamanvêti êtasja vâ Aks'arasja praśâsanê Gârgi ! Dadatô manus'jâh praśaṁsanti jaǵamânaṁ dêvâ darvîṁ pinarô 'nvâjattâh.

Îśa-Upanis'ad

Îśâ vâsjam idam sarvam jat kim ḱa ǵagatjâm ǵagat. Têna tjaktêna b'uñǵît'âh mâ gṛd'ah kasja svit d'anam. 1

Kurvan êva iha karmmâṇi ǵiǵîvis'êt śatam samâh. Êvam tvaji na anjat'â itah asti na karmma lipjatê narê. 2

Asurjjâh nâma tê lôkâh and'êna tamasâ âvṛtâh. Tân tê prêtja api gaḱḱ'anti jê kê ḱa âtmahanah ǵanâh. 3

Anêǵat êkam manasah ǵavîjah na ênat dêvâh âpnuvan pûrvam ars'at tat d'âvatah anjân atjêti tis'ṭat tasmin apah Mâtariśvâ dad'âti. 4

Tad êǵati tat na êǵati tad dûrê tat u antikê. Tat antah asja sarvasja tat u sarvasja asja bâhjatah. 5

Jah tu sarvâṇi b'ûtâni âtmani êva anu paśjati.

Sarvab'ûtês'u ḱa âtmânam tatah na viǵugupsatê. 6

Jasmin sarvâṇi b'ûtâni âtmâ êva ab'ût viǵânatah. Tatra kah môhah kah śôkah êkatvam anupaśjatah. 7

D'AMMAḰAKKA

Namô tassa b'agavatô arahatô sammâsambudd'assa!

Êvaṃ mê sutaṃ: Êkaṃ samajaṃ B'agavâ Bârâṇasijaṃ viharati Isipatane Migadâjê. Tatra k'ô B'agavâ pañḱavaggije b'ikk'û âmantêsê: || 1 ||

"Dvê 'mê, b'ikk'ave, antâ pabbaǵitêna na sêvitabbâ. Katamê dvê?"

Jô ḱâjaṃ kâmêsu kâmasuk'allikânujôgô hîno gammô pot'uǵǵanikô anarijô anatt'asaṃhitô; êtê k'ô b'ikk'avê ub'o antê anupagamma maǵǵ'imâ paṭipadâ Tat'âgatêna ab'isambudd'â ḱakk'ukaraṇî ñâṇakaraṇî upasamâja ab'iññâja sambod'âja nibbâṇâja samvattati. || 2 ||

Katamâ ḱa sâ b'ikk'ave maǵǵimâ paṭipadâ Tat'âgatêna ab'isambudd'â ḱakk'ukaraṇi ñâṇakaraṇi upasamâja ab'iññâja sambod'âja nibbâṇâja samvattati?

Ajaṃ êva ariyô att'aṃgikô maggô sejjat'îdaṃ: Sammâdiṭṭ'i, sammâsaṃkappô, sammâvâḱâ, sammâkammantô, sammââǵîvô, sammâvâjâmô, sammâsati, sammâsamâd'i. || 3 ||

Ajaṃ k‘ô sâ, b‘ikk‘ave, maǵǵ‘imâ paṭipadâ Tat‘âgatêna ab‘isambudd‘â ḱakk‘ukaraṇî ñâṇakaraṇî upasamâja ab‘iññâja sambod‘âja nibbâṇâja samvattati. || 3 ||

Idaṃ k‘ô pana, b‘ikk‘ave, dukk‘aṃ ariyasaḱḱaṃ: ǵâti pi dukk‘â, ǵarâ pi dukk‘â, vjâd‘i pi dukk‘â, maraṇaṃ pi dukk‘aṃ, appijêhi sampajôgô dukk‘ô, pijêhi vippajôgô dukk‘ô, jam pi iḱḱaṃ na lab‘ati taṃ pi dukk‘aṃ saṃk‘ittêna pañḱ’upâdânakk‘and‘â dukk‘â. || 4 ||

Idaṃ k‘ô pana, b‘ikk‘ave, dukk‘asamudajaṃ arijasaḱḱaṃ: jâjaṃ taṇhâ pônobb‘avikâ nandirâga-sahagatâ tatra tatrâb‘inandinî, sejjat‘îdaṃ: Kâmataṇhâ, b‘avataṇhâ, vib‘avataṇhâ. || 5 ||

Idaṃ k‘ô pana, b‘ikk‘ave, dukk‘anirôd‘aṃ arijasaḱḱaṃ, jô tassa jêva taṇhâja asêsa-virâga-nirôd‘ô ḱâgô paṭinissagô mutti anâlajô. || 6 ||

Idaṃ k‘ô pana, b‘ikk‘ave, dukk‘anirôd‘agâminî paṭipadâ arijasaḱḱaṃ.

Ajaṃ êva arijô att‘aṃgikô maggô: sejjat‘îdaṃ sammâdiṭṭ‘i — pê — sammâsamâd‘i. || 7 ||

Idaṃ dukk‘aṃ arijasaḱḱan ti mê, b‘ikk‘ave, pubbê ananussutêsu d‘ammêsu ḱakk‘um udapâdi, ñâṇaṃ udapâdi, paññâ udapâdi, viǵǵâ udapâdi, alôkô udapâdi. || 8 ||

Taṃ k‘ô pan’ idaṃ dukk‘aṃ arijasaḱḱaṃ pariññêjan ti mê, b‘ikk‘ave, pubbê ananussutêsu

d‘ammêsu — pê — pariññâtan ti mê, b‘ikk‘ave, pubbê ananussutêsu d‘ammêsu k̍akk‘uṃ udapâdi, ñâṇaṃ udapâdi, paññâ udapâdi, viǵǵâ udapâdi, alôkô udapâdi. || 9 ||

Idaṃ dukk‘asamudajaṃ arijasakk̍aṃ ti mê, b‘ikk‘ave — pê — alôkô udapâdi. || 10 ||

Taṃ k‘ô pan’ idaṃ dukk‘asamudajaṃ arijasakk̍aṃ pahâtabban ti mê b‘ikk‘ave — pê — pahînan ti mê b‘ikk‘ave — pê — alôkô udapâdi. || 11 ||

Idaṃ dukk‘anirôd‘aṃ arijasakk̍aṃ ti mê b‘ikk‘ave — pê — alôkô udapâdi. || 12 ||

Taṃ k‘ô pan’ idaṃ dukk‘anirôd‘aṃ arijasakk̍aṃ sakk̍‘ikatabban ti mê, b‘ikk‘ave — la — sakk̍‘itaban ti mê, b‘ikk‘ave — pê — alôkô udapâdi. || 13 ||

Idaṃ dukk‘anirôd‘agâmini paṭipadâ arijasakk̍an timê, b‘ikk‘ave — pê — alôkô udapâdi. || 15 ||

Jâva kîvañk̍a mê, b‘ikk‘ave, imêsu k̍atusu arijasakk̍êsu êvaṃ ti-parivaṭṭaṃ dvâdasâ-kâraṃ jat‘âb‘ûtaṃ ñâṇadassanaṃ na suvisudd‘aṃ ahôsi : n’ êva tâvâhaṃ b‘ikk‘ave sadêvakê lôkê samârakê sabrahmakê sassamaṇabrâhmaṇijâ paǵâja sadêvamanussâja anuttaraṃ sammâsambôd‘iṃ ab‘isambudd‘ô pak̍k̍aññâsiṃ. || 16 ||

Jatô k̍a k‘ô mê, b‘ikk‘ave, imêsu k̍atusu arijasakk̍êsu êvaṃ tiparivaṭṭaṃ dvâdasâkâraṃ jat‘âb‘ûtaṃ ñâṇadassanaṃ suvisudd‘am ahôsi, at‘â-

haṃ, b'ikk'ave, sadêvakê lôkê samârakê sabrahmakê sassamaṇabrâhmaṇîjâ paǵâja sadêvamanussâja anuttaraṃ sammâsambôd'iṃ ab'isambudd'ô ti paḱḱaññâsiṃ. || 17 ||

Ñâṇañḱa pana mê dassaṇaṃ udapâdi: "Akuppâ mê ḱêtô-vimutti, ajaṃ antimâ ǵâti, n' att'i dâni punabb'avô ti." || 18 ||

Idaṃ avôḱa B'agavâ: attamanâ pañḱavaggijâ b'ikk'û B'agavatô b'âsitaṃ ab'inandanti. || 19 ||

Imasmiṃ ḱa pana vejjâkaraṇasmiṃ b'aññamânê âjasmatô Koṇḍaññassa viraǵaṃ vîtamalaṃ d'ammaḱakk'uṃ udapâdi: "Jaṃ kiñḱi samudajad'ammaṃ sabbaṃ taṃ nirôd'a-d'amman ti." || 20 ||

Pavattitê ḱa pana B'agavatâ d'ammaḱakkô B'ummâ dêvâ saddaṃ anussâvêsuṃ: "Êvaṃ B'agavatâ Bârâṇasijaṃ Isipatanê Migadâjê anuttaraṃ d'ammaḱakkaṃ pavattitaṃ, appaṭivattijaṃ samaṇêna vâ brâhmaṇêna vâ dêvêna vâ Mârêna vâ Brahmunâ vâ kênaḱi lôkasmin ti." || 21 ||

B'ummânaṃ dêvânaṃ saddaṃ sutvâ Ḱâtumahârâǵikâ dêvâ saddaṃ anussâvêsuṃ — pê — || 22 ||

Ḱâtumahârâǵikânaṃ dêvânaṃ saddaṃ sutvâ, Tâvatiṃsâ dêvâ saddaṃ anussâvêsum — pê — || 23 ||

Jâmâ dêvâ — pê — || 24 ||
Tusitâ dêvâ — pê — || 25 ||
Nimmânarati dêvâ — pê — || 26 ||
Paranimmitavasavattinôdêvâ—pê— || 27 ||
Brahmapârisaǵǵâ dêvâ — pê — || 28 ||
Brahmapurôhitâ dêvâ — pê — || 29 ||
Mahâbrahmâ dêvâ — pê — || 30 ||
Parittâb'â dêvâ — pê — || 31 ||
Appamânab'â dêvâ — pê — || 32 ||
Ab'assarâ dêvâ — pê — || 33 ||
Parittasub'â dêvâ — pê — || 34 ||
Appamâṇasub'â dêvâ — pê — || 35 ||
Sub'akiṇṇâ dêvâ — pê — || 36 ||
Vêhapp'alâ dêvâ — pê — || 37 ||
Asaññasattâ dêvâ — pê — || 38 ||
Avihâ dêvâ — pê — || 39 ||
Attappâ dêvâ — pê — || 40 ||
Sudassâ dêvâ — pê — || 41 ||
Sudassî dêvâ — pê — || 42 ||
Akaniṭṭ'â dêvâ — pê — || 43 ||

Êvaṃ B'agavatâ Bârâṇasijaṃ Isipatanê Migadâjê anuttaraṃ d'ammaḱakkaṃ pavattitaṃ appaṭivattijaṃ samaṇêna vâ brâhmaṇêna vâ dêvêna vâ Mârêna vâ Brahmunâ vâ kênaḱi vâ lôḱasmin ti. || 44 ||

Iti ha têna k'aṇêna têna lajêna têna muhuttêna jâva Brahmalôkâ saddô abb'uggaññi, ajañḱa k'ô dasasahassilôkad'âtu saṃkampi, sampakampi,

sampavêd'i ; appamâṇô ka uḷârô ôb'âsô lôkê pâturahôsi atikkamma dêvânaṃ dêvânub'âvan ti. || 45 ||

At'a k'ô B'agavâ udânaṃ udânêsi : "Aññâsi vata b'ô Koṇḍaññô, aññâsi vata b'ô Koṇḍaññô ti." || 46 ||

Iti hi 'daṃ âjasmatô Koṇḍaññassa Aññâtakoṇḍaññô tv êva nâmaṃ ahôsi. || 47 ||

ACTS OF THE CHAPTER

KAMMAVÂḰAṀ

Suṇâtu mê b'antê saṁg'ô ! Idaṁ saṁg'assa kaṭ'inadussaṁ uppannaṁ. Jadi saṁg'assa pattakallaṁ, saṁg'ô imaṁ kaṭ'inadussaṁ itt'annâmassa b'ikk'unô dadejja kaṭ'inaṁ att'arituṁ.

Êsâ ñatti.

Suṇâtu mê b'antê saṁg'ô ! Idaṁ saṁg'assa kaṭ'inadussaṁ uppannaṁ. Saṁg'ô imaṁ kaṭ'inadussaṁ itt'annâmassa b'ikk'unô dêti kaṭ'inaṁ att'arituṁ.

Jassâjasmatô k'amati imassa kaṭ'inadussassa itt'annâmassa b'ikk'unô dânaṃ kat'inaṁ att'arituṁ, sô tuṇhassa; jassa na kk'amati, sô b'âsejja. Dinnaṁ idaṁ saṁg'êna kaṭ'inadussaṁ itt'annâmassa b'ikk'unô kaṭ'inaṁ att'arituṁ. K'amati saṁg'assa tasmâ tuṇhî: êvaṁ êtaṁ d'ârajâmîti.

Kaṭ'inadâjakassa vatt'aṃ att'i sakê sô taṁ aǵânantô puḱḱ'ati: "B'antê kat'aṁ kaṭ'inaṁ dâtabban ti?"

Tassa êvaṁ âḱikk'itabbaṁ: "Tiṇṇaṁ ḱîvarânaṁ aññatara-pahônakaṁ surijuggamana-samajê vatt'aṁ kaṭ'inaḱîvaraṁ dêmâ ti dâtuṁ vattatîti:

"Att'ârakêna b'ikk'unâ saḱê saṁg'âṭijâ kaṭ'inaṁ att'aritu kâmô hôti, pôrâṇikâ saṁg'âṭi paḱḱudd'aritabbâ: navâ saṁg'âṭi ad'iṭṭ'âtabbâ, 'imâja saṁg'âṭijâ kaṭ'inaṁ att'arâmîti,' vâḱâ b'inditabbâ. Têna kaṭ'inatt'ârakêna b'ikk'unâ saṁg'aṁ upasaṁkamitvâ êkaṁsaṁ uttarâsaṁg'aṁ karitvâ añǵaliṁ paggahetvâ êvaṁ assa vaḱanîjô:

'Att'ataṁ, b'antê, saṁg'assa kaṭ'inaṁ d'ammikô kaṭ'inatt'ârô, anumôdat'a!'

"Att'ataṁ âvusô saṁg'assa kaṭ'inaṁ d'ammikô kaṭ'inatt'ârô anumôdamâ ti!"

Suṇâtu mê b'antê saṁg'ô! Jadi saṁg'assa pattakallaṁ saṁg'ô kaṭ'inaṁ udd'arejja.

Êsâ ñatti :

Suṇâtu mê b'antê saṁg'ô ! Jadi saṁg'assa pattakallaṁ saṁg'ô kaṭ'inaṁ udd'arati. Jassâjasmatô k'amati kaṭ'inassa ubb'ârô sô tuṇhassa ! jassa na kk'amati, sô b'âsejja.

Ubb'ataṁ saṁg'êna kaṭ'inaṁ ! K'amati saṁg'assa tasmâ tuṇhî : êvam êtam d'ârajâmîti.

TIḰÎVARÊNA AVIPPAVÂSA

Suṇâtu mê b'antê saṁg'ô ! Jô sô saṁg'êna tiḱîvarêna avippavâsô sammatô. Jadi saṁg'assa pattakallaṁ saṁg'ô taṁ tiḱîvarêna avippavâsaṁ samûhanejja.

Êsâ ñatti :

Suṇâtu mê b'antê saṁg'ô ! Jô sô saṁg'êna tiḱîvarêna avippavâsô sammatô, saṁg'ô taṁ tiḱîvarêna avippavâsaṁ samûhanati. Jassâjasmatô k'amati êtassa tiḱîvarêna avippavâsassa samugg'âtô, sô tuṇhassa ; jassa na kk'amati, sô b'âsejja. Samûhatô sô saṁg'êna tiḱîvarêna avippavâsô. K'amati saṁg'assa tasmâ tuṇhî : êvaṁ êtaṁ d'ârajâmîti.

UPÔSAT'A KAMMAVÂḰÂ

Suṇâtu mê b'antê saṁg'ô ! Jâ sâ saṁg'êna sîmâ sammannitâ samânasamvâsâ êk' upôsat'â :

jadi saṁg‘assa pattakallaṁ saṁg‘ô taṁ sîmaṁ samûhanejja.

Êsâ ñatti :

Suṇâtu mê b‘antê saṁg‘ô ! Jâ sâ saṁg‘êna sîmâ sammannitâ samânasamvâsâ êk’ upôsat‘â, saṁg‘ô taṁ sîmaṁ samûhanati. Jassâjasmatô k‘amati êtissâ sîmâja samânasamvâsâja êk’ upôsat‘âja samugg‘âtô, sô tuṇhassa ; jassa nakk‘amati, sô b‘âsejja. Samûhatâ sâ sîmâ saṁg‘êna samânasamvâsâ êk’ upôsat‘â. K‘amati saṁg‘assa tasmâ tuṇhî : êvaṁ êtaṁ d‘ârajâmîti.

‘ Puratt‘imâja disâja kin nimittaṁ ? ’ “ Pâsâṇô b‘antê ! ”

‘ Êsô pâsâṇô nimittaṁ ! ’

‘ Puratt‘imâja anudisâja kin nimittaṁ ? ’ “ Pâsâṇô b‘antê ! ”

‘ Êsô pâsâṇô nimittaṁ ! ’

‘ Dakk‘iṇâja disâja kin nimittaṁ ? ’ “ Pâsâṇô b‘antê ! ”

‘ Êsô pâsâṇô nimittaṁ ! ’

‘ Dakk‘iṇâja anudisâja kin nimittaṁ ? ’ “ Pâsâṇô b‘antê ! ”

‘ Êsô pâsâṇô nimittaṁ ! ’

‘ Pak̍k̍‘imâja disâja kin nimittaṁ ? ’ “ Pâsâṇô b‘antê ! ”

‘ Êsô pâsâṇô nimittaṁ ! ’

‘ Pak̍k̍‘imâja anudisâja kin nimittaṁ ? ’ “ Pâsâṇô b‘antê ! ”

'Êsô pâsâṇô nimittaṁ!'

'Uttarâja disâja kin nimittaṁ?' "Pâsâṇô b'antê!"

'Êsô pâsâṇô nimittaṁ!'

'Uttarâja anudisâja kin nimittaṁ?' "Pâsâṇô b'antê!"

'Êsô pâsâṇô nimittaṁ!'

Suṇâtu mê b'antê saṁg'ô! Jâvatâ samantâ nimittâ kittitâ: jadi saṁg'assa pattakallaṁ saṁg'ô êtêhi nimittêhi sîmaṁ sammannejja samânasamvâsaṁ êk' upôsat'aṁ.

Êsâ ñatti:

Suṇâtu mê b'antê saṁg'ô! Jâvatâ samantâ nimittâ kittitâ saṁg'ô êtêhi nimittêhi sîmaṁ sammannati samânasamvâsaṁ êk' upôsat'aṁ. Jassâjasmatô k'amati êtêhi nimittêhi sîmâja sammuti samânasamvâsâja êk' upôsat'âja sô tuṇhassa; jassa na kk'amati sô b'âsejja! Sammatâ sâ sîmâ saṁg'êna êtêhi nimittêhi samânasamvâsâ êk' upôsat'â. K'amati saṁg'assa tasmâ tuṇhî êvaṁ êtaṁ d'ârajâmîti.

Suṇâtu mê b'antê saṁg'ô! Jâ sâ saṁg'êna sammata samânasamvâsâ êk' upôsat'â. Jadi saṁg'assa pattakallaṁ saṁg'ô taṁ sîmaṁ tiǩîvarêna avippavasaṁ sammanejja ṭ'apetvâ gâmañǩa gâmûpaǩârañǩa.

Êsâ ñatti:

Suṇâtu mê b'antê saṁg'ô! Jâ sâ saṁg'êna

sîmâ sammatâ samânasamvâsâ êk' upôsat'â saṁg'ô taṁ sîmaṁ tiḱîvarêna avippavâsaṁ sammannati ṭ'apetvâ gâmañḱa gâmûpaḱârañḱa.

Jassâjasmatô k'amati êtissa sîmâja tiḱîvarêna avippavâsâja sammuti ṭ'apetvâ gâmañḱa gâmûpaḱârañḱa, sô tuṇhassa; jassa na kk'amati sô b'âsejja.

Sammatâ sâ sîmâ saṁg'êna tiḱîvarêna avippavâsâ ṭ'apetvâ gâmañḱa gâmûpaḱârañḱa. K'amati saṁg'assa tasmâ tuṇhî: êvaṁ êtaṁ d'ârajâmîti.

T'ÊRASAMMUTI

Ahaṁ b'antê itt'annâmaṁ t'êrasammutiṁ iḱḱ'âmi! Sô 'haṁ, b'antê, saṁg'aṁ itt'annâmaṁ t'êrasammutiṁ jâḱâmi! Dutijam pi jâḱâpetvâ, tatijam pi jâḱâpetvâ bjâttêna b'ikk'unâ paṭibalêna saṁg'ô ñâpêtabbô:

Suṇâtu mê b'antê saṁg'ô! Ajaṁ itt'annâmô b'ikk'u saṁg'aṁ itt'annâmaṁ t'êrasammutiṁ jâḱati. Jadi saṁg'assa pattakallaṁ saṁg'ô itt'annâmassa b'ikk'unô itt'annâmaṁ t'êrasammutiṁ dadejja.

Êsâ ñatti:

Suṇâtu mê b'antê saṁg'ô! Ajaṁ itt'annâmô b'ikk'u saṁg'aṁ itt'annâmaṁ t'êrasammutiṁ

jâḱati, saṁg‘ô itt‘annâmassa b‘ikk‘unô itt‘annâmaṁ t‘êrasammutiṁ dêti. Jassâjasmatô k‘amati itt‘amâmassa b‘ikk‘unô itt‘annâmaṁ t‘êrasammutijâ dânaṁ, sô tuṇhassa; jassa na kk‘amati sô b‘âsejja. Dinnâ saṁg‘êna itt‘annâmassa b‘ikk‘unô itt‘annâmaṁ t‘êrasammuti: k‘amati saṁg‘assa tasmâ tuṇhî; êvaṁ êtaṁ d‘ârajâmîti.

NÂMASAMMUTI

Ahaṁ b‘antê itt‘annâmaṁ nâmasammutiṁ iḱk‘âmi! Sô 'haṁ, b‘antê, saṁg‘aṁ itt‘annâmaṁ nâmasammutiṁ jâḱâmîti. Dutijam pi jâḱâpetva tatijam pi jâḱâpetva bjâttêna b‘ikk‘unâ paṭibalêna saṁg‘ô ñapetabbô:

Suṇâtu mê b‘antê saṁg‘ô! Ajaṁ itt‘annâmô b‘ikk‘u saṁg‘aṁ itt‘annâmaṁ nâmasammutiṁ jâḱâti. Jadi saṁg‘assa pattakallaṁ saṁg‘ô itt‘annâmassa b‘ikk‘unô itt‘annâmaṁ nâmasammutiṁ dadejja.

Êsâ ñatti:

Suṇâtu mê b‘antê saṁg‘ô! Ajaṁ itt‘annâmô b‘ikk‘u saṁg‘aṁ itt‘annâmaṁ nâmasammutiṁ jâḱati: saṁg‘ô itt‘annâmassa b‘ikk‘unô itt‘annâmaṁ nâmasammutiṁ dêti. Jassâjasmatô k‘amati itt‘annâmassa b‘ikk‘unô itt‘annâmaṁ

nâmasammutijâ dânaṁ sô tuṇhassa! Jassa na kk'amati sô b'âsejja.

Dinnâ saṁg'êna itt'annâmassa b'ikk'unô itt'annâmaṁ nâmasammuti: k'amati saṁg'assa tasmâ tuṇhî êvaṁ êtaṁ d'ârajâmîti.

Êvaṁ kammavâkaṁ katvâ bjattêna b'ikk'unâ paṭibalêna dâtabbô ti.

VIHÂRAKAPPIJAB'ÛMI

Suṇâtu mê b'antê saṁg'ô! Jadi saṁg'assa pattakallaṁ saṁg'ô itt'annâmaṁ vihâraṁ kappijab'ûmiṁ sammannejja.

Êsâ ñatti:

Suṇâtu mê b'antê saṁg'ô! Saṁg'ô itt'annâmaṁ vihâraṁ kappijab'ûmiṁ sammannati. Jassâjasmatô k'amati itt'annâmassa vihârassa kappija b'ûmijâ sammuti sô tuṇhassa: jassa na kk'amati sô b'âsejja. Sammatô saṁg'êna itt'annâmô vihârô kappijab'ûmi. K'amati saṁg'assa tasmâ tuṇhî êvaṁ êtaṁ d'ârajâmîti.

KUṬIVATT'U-SAMMUTI

Suṇâtu mê b'antê saṁg'ô. Ajaṁ itt'annâmô b'ikk'u saññâkikâja kuṭi katt'ukâmô asâmikaṁ att'uddêsaṁ. Sô saṁg'aṁ kuṭivatt'uṁ ôlôkanaṁ jâkati. Jadi saṁg'assa pattakallaṁ saṁg'ô

itt'annâmañ ḱa itt'annâmañ ḱa b'ikk'uṁ sammannejja. Itt'annâmassa b'ikk'unô kuṭivatt'uṁ ôlôkêtuṁ. Êsâ ñatti.

Suṇâtu mê b'antê saṁg'ô: Ajaṁ itt'annâmô b'ikk'u sañâḱikâja kuṭi katt'ukâmô asâmikaṁ att'uddêsaṁ. Sô saṁg'aṁ kuṭivatt'uṁ ôlôkanaṁ jâḱati. Saṁg'ô itt'annâmañ ḱa itt'annâmañ ḱa b'ikk'uṁ sammannati itt'annâmassa b'ikk'unô kuṭivatt'uṁ ôlôkêtuṁ jassâjasmatô k'amati itt'annâmassa ḱa itt'annâmassa ḱa b'ikk'ûnaṁ sammuti itt'annâmassa b'ikk'unô kuṭivatt'uṁ ôlôkêtuṁ sô tuṇhassa, jassa na kk'amati sô b'âsejja.

Sammannitâ saṁg'êna itt'annâmo ḱa itt'annâmô ḱa b'ikk'u itt'annâmassa b'ikk'unô kuṭivatt'uṁ ôlôkêtuṁ. K'amati saṁg'assa tasmâ tuṇhî êvaṁ êtaṁ d'ârajâmîti.

Nissaja-mutta-Sammuti

Ahaṁ b'antê nissajamutta sammutiṁ iḱḱ'âmi. Sô 'haṁ b'antê saṁg'aṁ nissajamutta sammutiṁ jâḱâmîti. Dutijam pi, tatijam pi jâḱitabbô.

Suṇâtu mê b'antê saṁg'ô: Jadi saṁg'assa pattakallaṁ saṁg'ô itt'annâmaṁ b'ikk'uṁ nissajamutta sammutiṁ sammannejja. Êsâ ñatti.

Suṇâtu mê b'antê saṁg'ô: Saṁg'ô itt'annâmaṁ b'ikk'uṁ nissajamutta sammutiṁ sammannati. Jassâjasmatô k'amati itt'annâmassa b'ikk'unô nissajamutta sammuti, sô tuṇhassa, jassa na kk'amati sô b'âsejja.

Sammatâ saṁg'êna itt'annâmassa b'ikk'unô nissajamutta sammuti. K'amati saṁg'assa tasmâ tuṇhî êvaṁ êtaṁ d'ârajâmîti.

Nibbâna oḱḱanô! — ê —

The Saṁg'âdisêsâ Kammavâḱâ

Namô tassa b'agavatô arahatô sammâsambudd'assa!

Suṇâtu mê b'antê saṁg'ô. Ajaṁ itt'annâmô b'ikk'u sambahulâ saṁg'âdisêsâ âpattijô âpaǵǵi. Sambahulâ âpattijô êkâhapaṭiḱḱ'annâjô. Sambahulâ âpattijô. Dasâhapaṭiḱḱ'annâjô. Sô saṁg'aṁ tâsaṁ âpattînaṁ jâ âpattijô dasâhapaṭiḱḱ'annâjô. Tâsaṁ agg'êna samôd'ânaparivâsaṁ jâḱati. Jadi saṁg'assa pattakallaṁ saṁg'ô. Itt'annâmassa b'ikk'unô tâsaṁ âpattînaṁ jâ âpattijô. Dasâhapaṭiḱḱ'annâjô. Tâsaṁ agg'êna samôd'ânaparivâsaṁ dadejja. Êsâ ñatti.

Suṇâtu mê b'antê saṁg'ô. Ajaṁ itt'annâmô b'ikk'u sambahulâ saṁg'âdisêsâ âpattijô âpaǵǵi. Sambahulâ âpattijô êkâhapaṭiḱḱ'annâjô. Sambahulâ âpattijô. Dasâhapaṭiḱḱ'annâjô. Sô

saṁg'aṁ tâsaṁ âpattînaṁ jâ âpattijô dasâhapaṭikḱ'annâjô. Tâsaṁ agg'êna samôd'ânaparivâsaṁ jâḱati. Saṁg'ô itt'annâmassa b'ikk'unô tâsaṁ âpattînaṁ jâ âpattijô. Dasâhapaṭikḱ'annâjô. Tâsaṁ agg'êna samôd'ânaparivâsaṁ dêti. Jassâjasmatô k'amati itt'annâmassa b'ikk'unô tâsaṁ âpattînaṁ jâ âpattijô. Dasâhapaṭikḱ'annâjô. Tâsaṁ agg'êna samôd'ânaparivâsassa dânaṁ. Sô tuṇhassa, jassa na kk'amati sô b'âsejja. Dutijam pi êtaṁ att'aṁ vadâmi. Tatijam pi êtaṁ att'aṁ vadâmi. Dinnô saṁg'êna itt'annâmassa b'ikk'unô tâsaṁ âpattînaṁ jâ âpattijô. Dasâhapaṭikḱ'annâjô. Tâsaṁ agg'êna samôd'ânaparivâsô. K'amati saṁg'assa tasmâ tuṇhî êvaṁ êtaṁ d'ârajâmîti.

Suṇâtu mê b'antê saṁg'ô. Ajaṁ itt'annâmô b'ikk'u sambahulâ saṁg'âdisêsâ âpattijô âpaǵǵi. Sambahulâ âpattijô êkâhapaṭikḱ'annâjô. Sambahulâ âpattijô. Dasâhapaṭikḱ'annâjô. Sô saṁg'aṁ tâsaṁ âpattînaṁ jâ âpattijô. Dasâhapaṭikḱ'annâjô. Tâsaṁ agg'êna samôd'ânaparivâsaṁ jâḱi. Saṁg'ô itt'annâmassa b'ikk'unô tâsaṁ apattînaṁ jâ âpattijô. Dasâhapaṭikḱ'annâjô. Tâsaṁ agg'êna samôd'ânaparivâsaṁ adâsi. Sô parivutt'aparivâsô ajaṁ itt'annâmô b'ikk'u sambahulâ saṁg'âdisêsâ âpattijô âpaǵǵi. Apaṭikḱ'annâjô. Sô saṁg'aṁ tâsaṁ âpattînaṁ paṭikḱ'annânañ ḱa. Apaṭikḱ'annânañ ḱa. Ḱ'â-

rattaṁ mânattaṁ jâḱati. Jadi saṁg'assa pattakallaṁ. Saṁg'ô itt'annâmassa b'ikk'unô tâsaṁ sambahulânaṁ âpattînaṁ paṭiḱḱ'annânañ ḱa apaṭiḱḱ'annânañ ḱa. Ḱ'ârattaṁ mânattaṁ dadejja. Êsâ ñatti.

Suṇâtu mê b'antê saṁg'ô. Ajaṁ itt'annâmô b'ikk'u sambahulâ saṁg'âdisêsâ âpattijô âpaǵǵi. Sambahulâ âpattijô. Êkâhapaṭiḱḱ'annâjô. Sambahulâ âpattijô. Dasâhapaṭiḱḱ'annâjô. Sô saṁg'am tâsaṁ âpattînaṁ jâ âpattijô. Dasâhapaṭiḱḱ'annâjô. Tâsaṁ agg'êna samôd'ânaparivâsaṁ jâḱi. Saṁg'ô itt'annâmassa b'ikk'unô tâsaṁ âpattînaṁ jâ âpattijô. Dasâhapaṭiḱḱ'annâjô. Tâsaṁ agg'êna samôd'ânaparivâsaṁ adâsi. Sô parivutt'a parivâsô ajaṁ itt'annâmô b'ikk'u sambahulâ saṁg'âdisêsâ âpattijô âpaǵǵi. Apaṭiḱḱ'annâjô. Sô saṁg'aṁ tâsaṁ sambahulânaṁ âpattînaṁ paṭiḱḱ'annânañ ḱa apaṭiḱḱ'annânañ ḱa. Ḱ'ârattaṁ mânattaṁ jâḱati. Saṁg'ô itt'annâmassa b'ikk'unô tâsaṁ sambahulânaṁ âpattînaṁ. Paṭiḱḱ'annânañ ḱa apaṭiḱḱ'annânañ ḱa. Ḱ'ârattaṁ mânattaṁ dêti. Jassâjasmatô k'amati itt'annâmassa b'ikk'unô tâsaṁ sambahulânaṁ âpattînaṁ paṭiḱḱ'annânañ ḱa apaṭiḱḱ'annânañ ḱa. Ḱ'ârattaṁ mânattassa dânaṁ. Sô tuṇhassa jassa nakk'amati sô b'âsejja. Dutijam êtaṁ att'aṁ vadâmi. Dinnô saṁg'êna itt'annâmassa b'ikk'unô tâsaṁ sambahulânaṁ

âpattînaṁ paṭikk'annânañ ḱa apaṭikk'annânañ ḱa. Ḱ'ârattaṁ mânattaṁ k'amati saṁg'assa tasmâ tuṇhî êvaṁ êtaṁ d'ârajâmîti.

Suṇâtu mê b'antê saṁg'ô. Ajaṁ itt'annâmô b'ikk'u sambahulâ saṁg'âdisêsâ âpattijô âpaǵǵi. Sambahulâ âpattijô. Êkâhapaṭikk'annâjô. Sambahulâ âpattijô. Dasâhapaṭikk'annâjô. Sô saṁg'aṁ tâsaṁ âpattînaṁ jâ âpattijô. Dasâhapaṭikk'annâjô. Tâsaṁ agg'êna samôd'ânaparivâsaṁ jâḱi. Saṁg'ô itt'annâmassa b'ikk'unô tâsaṁ âpattînaṁ jâ âpattijô. Dasâhapaṭikk'annâjô. Tâsaṁ agg'êna samôd'ânaparivâsaṁ adâsi. Sô parivutt'aparivâsô ajaṁ itt'annâmô b'ikk'u sambahulâ saṁg'âdisêsâ âpattijô âpaǵǵi. Apaṭikk'annâjô. Sô saṁg'aṁ tâsaṁ sambahulânaṁ âpattînaṁ paṭikk'annânañ ḱa apaṭikk'annânañ ḱa. Ḱ'ârattaṁ mânattaṁ jâḱi. Saṁg'ô itt'annâmassa b'ikk'unô tâsaṁ sambahulânaṁ âpattînaṁ. Paṭikk'annânañ ḱa. Apaṭikk'annânañ ḱa. Ḱ'ârattaṁ mânattaṁ adâsi. Sô ḱiṇṇa mânattô saṁg'aṁ abb'ânaṁ jâḱati. Jadi saṁg'assa pattakallaṁ saṁg'ô itt'annâmaṁ b'ikk'uṁ abb'ejja. Êsâ ñatti.

Suṇâtu mê b'antê saṁg'ô. Ajaṁ itt'annâmô b'ikk'u sambahulâ saṁg'âdisêsâ âpattijô âpaǵǵi. Sambahulâ âpattijô. Êkâhapaṭikk'annâjô. Sambahulâ âpattijô. Dasâhapaṭikk'annâjô. Tâsaṁ agg'êna samôd'ânaparivâsaṁ jâḱi. Saṁg'ô

itt‘annâmassa b‘ikk‘unô tâsaṁ âpattînaṁ jâ âpattijô. Dasâhapaṭiḱḱ‘annâjô. Tâsaṁ ag-g‘êna samôd‘ânaparivâsaṁ adâsi. Sô parivut-t‘aparivâsô ajaṁ itt‘annâmô b‘ikk‘u sambahulâ saṁg‘âdisêsâ âpattijô âpaǵǵi. Apaṭiḱḱ‘annâjô. Sô saṁg‘aṁ tâsaṁ sambahulânaṁ âpattînaṁ. Paṭiḱḱ‘annânañ ḱa apaṭiḱḱ‘annânañ ḱa. K‘ârat-taṁ mânattaṁ jâḱi. Saṁg‘ô itt‘annâmassa b‘ikk‘unô. Tâsaṁ sambahulânaṁ âpattînaṁ. Paṭiḱḱ‘annânañ ḱa apaṭiḱḱ‘annânañ ḱa. K‘â-rattaṁ mânattaṁ adâsi. Sô ḱiṇṇa mânattô saṁg‘aṁ abb‘ânaṁ jâḱati. Saṁg‘ô itt‘annâmaṁ b‘ikk‘uṁ abb‘êti. Jassâjasmatô k‘amati itt‘an-nâmassa b‘ikk‘unô abb‘ânaṁ sô tuṇhassa, ja na kk‘amati sô b‘âsejja. Dutijam pi êtaṁ att‘aṁ vadâmi. Tatijam pi êtaṁ att‘aṁ vadâmi. Ab-b‘itô saṁg‘êna itt‘annâmô b‘ikk‘u: K‘amati saṁg‘assa tasmâ tuṇhi êvaṁ êtaṁ d‘ârajâmîti.

Parivâsaṁ sammâdijâmi. Vattaṁ sammâdi-jâmi. Dutijam pi. Tatijam pi t‘ôn gjane jût. Parivâsaṁ nikk‘ippâmi. Vattaṁ nikk‘ippâmi. Dutijam pi. Tatijam pi t‘ôn gjane jût. Mânat-taṁ sammâdijâmi. Vattaṁ sammâdijâmi. Du-tijam pi. Tatijam pi t‘ôn gjane jût. Mânattaṁ nikk‘ippâmi. Vattaṁ nikk‘ippâmi. Dutijam pi. Tatijam pi t‘ôn gjane jût. Iminâ puññа kam-mêna b‘avâ b‘avê amitta sô ’gaṁ labb‘anti tê. Labb‘itvâ na varaṁ Nibbânaṁ pâpuṇhi!

Saṁg'âdisêsâ Kammavâḱâ

Namô tassa b'agavatô arahatô sammâsambudd'assa!

Suṇâtu mê b'antê saṁg'ô. Ajaṁ itt'annâmô b'ikk'u saṁbahulâ saṁg'âdisêsâ âpattijô âpaǵǵi. Sambahulâ âpattijô. Êkâhapaṭikḱ'annâjô. Sambahulâ âpattijô. Dvîhapaṭikḱ'annâjô. Sambahulâ âpattijô. Tîhapaṭikḱ'annâjô. Sambahulâ âpattijô. Ḱatûhapaṭikḱ'annâjô. S. â. Pañḱâhapaṭikḱ'annâjô. S. â. Ḱ'âhapaṭikḱ'annâjô. S. â. Sattâhapaṭikḱ'annâjô. S. â. Aṭṭ'âhapaṭikḱ'annâjô. S. â. Navâhapaṭikḱ'annâjô. S. â. Dasâhapaṭikḱ'annâjô. Sô saṁg'aṁ âpattînaṁ jâ âpattijô. Dasâhapaṭikḱ'annâjô. Tâsaṁ agg'êna samôd'ânaparivâsaṁ jâḱati.

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Suṇâtu mê b'antê saṁg'ô. Ajaṁ itt'annâmô b'ikk'u sambahulâ saṁg'âdisêsâ âpattijô âpaǵǵi. Sambahulâ âpattijô. Êkâhapaṭikḱ'annâjô. S. â. Dvîhapaṭikḱ'annâjô. S. â. Tîhapaṭikḱ'annâjô.

. . . . .

K'amati saṁg'assa tasmâ tuṇhî. Êvaṁ êti d'ârajâmi.

Saṁg'âdisêsâ Kammavâḱâ

Namô tassa b'agavatô arahatô sammâsambudd'assa!

Ahaṁ b'antê sambahulâ saṁg'âdisêsâ âpattijô

âpaǵǵiṁ. Sambahulâ âpattijô. Êkâhapaṭikḱ'annâjô. Sambahulâ âpattijô. Dvîhapaṭikḱ'annâjô. Sambahulâ âpattijô. Tîhapaṭikḱ'annâjô. Sambahulâ âpattijô. Katûhapaṭikḱ'annâjô. Sambahulâ âpattijô. Pañḱâhapaṭikḱ'annâjô. Sambahulâ âpattijô. Ḱ'âhapaṭikḱ'annâjô. Sambahulâ âpattijô. Sattâhapaṭikḱ'annâjô. Sambahulâ âpattijô. Aṭṭ'âhapaṭikḱ'annâjô. Sambahulâ âpattijô. Navâhapaṭikḱ'annâjô. Sambahulâ âpattijô. Dasâhapaṭikḱ'annâjô. Sô 'haṁ b'antê saṁg'aṁ tâsaṁ âpattînaṁ jâ âpattijô. Dasâhapaṭikḱ'annâjô. Tâsaṁ agg'êna samôd'ânaparivâsaṁ jâḱâmi. Tikḱ'attuṃ jâḱitabbô.

Suṇâtu mê b'antê saṁg'ô: Ajaṁ itt'annâmô b'ikk'u sambahulâ saṁg'âdisêsâ âpattijô âpaǵǵi. Sambahulâ âpattijô. Êkâhapaṭikḱ'annâjô. — la — Sambahulâ âpattijô. Dasâhapaṭikḱ'annâjô. Sô saṁg'aṁ tâsaṁ âpattînaṁ jâ âpattijô. Dasâhapaṭikḱ'annâjô. Tâsaṁ agg'êna samôd'ânaparivâsaṁ jâḱati. Jadi saṁg'assa pattakallaṁ saṁg'ô itt'annâmassa b'ikk'unô tâsaṁ âpattînaṁ jâ âpattijô. Dasâhapaṭikḱ'annâjô. Tâsaṁ agg'êna samôd'ânaparivâsaṁ dadejja.

Êsâ ñatti.

Suṇâtu mê b'antê saṁg'ô. Ajaṁ itt'annâmô b'ikk'u sambahulâ saṁg'âdisêsâ âpattijô âpaǵǵi. Sambahulâ âpattijô. Êkâhapaṭikḱ'annâjô. — pa — Sambahulâ âpattijô. Dasâhapaṭikḱ'annâjô.

Sô saṁg'aṁ tâsaṁ âpattînaṁ jâ âpattijô. Dasâhapaṭikk'annâjô. Tâsaṁ agg'êna samôd'ânaparivâsaṁ jâkati. Saṁg'ô itt'annâmassa b'ikk'unô tâsaṁ âpattînaṁ jâ âpattijô. Dasâhapaṭikk'annâjô tâsaṁ agg'êna samôd'anaparivâsaṁ dêti. Jassâjasmatô k'amati itt'annâmassa b'ikk'unô tâsaṁ âpattînaṁ jâ âpattijô. Dasâhapaṭikk'annâjô. Tâsaṁ agg'êna samôd'ânaparivâsassa dânaṁ sô tuṇhassa, jassa na kk'amati sô b'âsejja. Dutijam pi, tatijam pi êtaṁ att'aṁ vadâmi. Dinnô saṁg'êna itt'annâmassa b'ikk'unô tâsaṁ âpattînaṁ jâ âpattijô. Dasâhapaṭikk'annâjô. Tâsaṁ agg'êna samôd'ânaparivâsô k'amati saṁg'assa tasmâ tuṇhî êvaṁ êtaṁ d'ârajâmîti. Parivâsaṁ sammâdijâmi. Vattaṁ sammâdijâmi.

Ahaṁ b'antê saṁg'âdisêsâ sambahulâ âpattijô âpaǵǵiṁ. Sambahulâ âpattijô. Êkâhapaṭikk'annâjô. — la — Sambahulâ âpattijô. Dasâhapaṭikk'annâjô. Sô 'haṁ b'antê saṁg'aṁ tâsaṁ âpattînaṁ jâ âpattijô. Dasâhapaṭikk'annâjô. Tâsaṁ agg'êna samôd'ânaparivâsaṁ jâki. Tassa mê saṁg'ô tâsaṁ âpattînaṁ jâ âpattijô. Dasâhapaṭikk'annâjô. Tâsaṁ agg'êna samôd'ânaparivâsaṁ adâsi. Sô 'haṁ parivassâpi êva dijâm' ahaṁ b'antê. Êva dijatîti. Maṁ saṁg'ô d'ârêtu. Parivâsaṁ nikk'ippâmi. Vattaṁ nikk'ippâmi. Ahaṁ b'antê sambahulâ saṁg'â-

disêsâ âpattijô âpaǵǵi. Sambahulâ âpattijô. Êkâhapaṭikḱ'annâjô. — la — Sambahulâ âpattijô. Dasâhapaṭikḱ'annâjô. Sô 'haṁ b'antê sam'gaṁ tâsaṁ âpattînaṁ jâ âpattijô. Dasâhapaṭikḱ'annâjô. Tâsaṁ agg'êna samôd'ânaparivâsaṁ jâḱi. Tassa mê saṁg'ô tâsaṁ âpattînaṁ jâ âpattijô. Dasâhapaṭikḱ'annâjô. Tâsaṁ agg'êna samôd'ânaparivâsaṁ adâsi. Sô 'haṁ b'antê parivutt'aparivâsô. Ahaṁ b'antê sambahulâ saṁg'âdisêsâ âpattijô âpaǵǵi. Apaṭikḱ'annâjô. Sô 'haṁ b'antê saṁg'aṁ tâsaṁ sambahulânaṁ âpattînaṁ paṭikḱ'annânañ ḱa apaṭikḱ'annânañ ḱa. Ḱ'ârattaṁ mânattaṁ jâḱâmi. Tikk'attuṁ jâḱitabbô.

Suṇâtu mê b'antê saṁg'ô. Ajaṁ itt'annâmô b'ikk'u sambahulâ saṁg'âdisêsâ âpattijô âpaǵǵi. Sambahulâ âpattijô. Êkâhapaṭikḱ'annâjô. — ma — Sambahulâ âpattijô. Dasâhapaṭikḱ'annâjô. Sô saṁg'aṁ tâsaṁ âpattînaṁ jâ âpattijô. Dasâhapaṭikḱ'annâjô. Tâsaṁ agg'êna samôd'ânaparivâsaṁ adâsi. Saṁg'ô itt'annâmassa b'ikk'unô tâsaṁ âpattînaṁ jâ âpattijô. Dasâhapaṭikḱ'annâjô. Tâsaṁ agg'êna samôd'ânaparivâsaṁ adâsi. Sô parivutt'aparivâsô. Ajaṁ itt'annâmô b'ikk'u sambahulâ saṁg'âdisêsâ âpattijô âpaǵǵi. Apaṭikḱ'annâjô. Sô saṁg'aṁ tâsaṁ sambahulânaṁ âpattînaṁ paṭikḱ'annânañ ḱa. Ḱ'ârattaṁ mânattaṁ jâḱati. Jadi saṁg'assa pattakallaṁ saṁg'ô itt'annâmassa b'ikk'unô tâsaṁ

sambahulânaṁ âpattînaṁ, paṭiḱḱ'annânañ ḱa, apaṭiḱḱ'annânañ ḱa. Ḱ'ârattaṁ mânattaṁ dadejja. Êsâ ñatti :

Suṇâtu mê b'antê saṁg'ô: Ajaṁ itt'annâmô b'ikk'u sambahulâ saṁg'âdisêsâ âpattijô âpaǵǵi. Sambahulâ âpattijô. Êkâhapaṭiḱḱ'annâjô. Sambahulâ âpattijô. Dasâhapaṭiḱḱ'annâjô. Sô saṁg'aṁ tâsaṁ âpattînaṁ jâ âpattijô. Dasâhapaṭiḱḱ'annâjô. Tâsaṁ agg'êna samôd'ânaparivâsaṁ jâḱi. Saṁg'ô itt'annâmassa b'ikk'unô tâsaṁ âpattînaṁ jâ âpattijô. Dasâhapaṭiḱḱ'annâjô. Tâsaṁ agg'êna samôd'ânaparivâsaṁ adâsi. Sô parivutt'aparivâsô. Ajaṁ itt'annâmô b'ikk'u sambahulâ saṁg'âdisêsâ âpattijô âpaǵǵi. Apaṭiḱḱ'annâjô. Sô saṁg'aṁ tâsaṁ sambahulânaṁ âpattînaṁ paṭiḱḱ'annânañ ḱa apaṭiḱḱ'annânañ ḱa. Ḱ'ârattaṁ mânattaṁ jâḱati. Saṁg'ô itt'annâmassa b'ikk'unô tâsaṁ sambahulânaṁ âpattînaṁ paṭiḱḱ'annânañ ḱa, apaṭiḱḱ'annânañ ḱa, ḱ'ârattaṁ mânattaṁ dêti. Jassâjasmatô k'amati itt'annâmassa b'ikk'unô tâsaṁ sambahulânaṁ âpattînaṁ paṭiḱḱ'annânañ ḱa, apaṭiḱḱ'annânañ ḱa, ḱ'ârattaṁ mânatassa dânaṁ, sô tuṇhassa ; jassa na kk'amati sô b'âsejja. Dutijam pi, tatijam pi êtaṁ att'aṁ vadâmi. Dinnô saṁg'êna itt'annâmassa b'ikk'unô tâsaṁ sambahulânaṁ âpattînaṁ paṭiḱḱ'annânañ ḱa, apaṭiḱḱ'annânañ ḱa, ḱ'ârattaṁ mânattaṁ. K'a-

mati saṁg‘assa tasmâ tuṇhî êvaṁ êtaṁ d‘ârajâmîti. Mânattaṁ sahadajâ pi. Vattaṁ sahadajâ pi.

Ahaṁ b‘antê sambahulâ saṁg‘âdisêsâ âpattijô âpaǵǵiṁ. Sambahulâ âpattijô. Êkâhapaṭiḱḱ‘annâjô. — la — Sambahulâ âpattijô. Dasâhapaṭiḱḱ‘annâjô. Sô ’haṁ b‘antê saṁg‘aṁ tâsaṁ âpattînaṁ jâ âpattijô. Dasâhapaṭiḱḱ‘annâjô. Tâsaṁ agg‘êna samôd‘ânaparivâsaṁ jâḱi. Tassa mê saṁg‘ô tâsaṁ âpattînaṁ jâ âpattijô. Dasâhapaṭiḱḱ‘annâjô. Tâsaṁ agg‘êna samôd‘ânaparivâsaṁ adâsi. Sô ’haṁ parivutt‘aparivâsô. Ahaṁ b‘antê sambahulâ saṁg‘âdisêsâ âpattijô âpaǵǵiṁ. Apaṭiḱḱ‘annâjô. Sô saṁg‘aṁ tâsaṁ sambahulânaṁ âpattînaṁ paṭiḱḱ‘annânañ ḱa apaṭiḱḱ‘annânañ ḱa. Ḱ‘ârattaṁ mânattaṁ jâḱiṁ. Tassa mê saṁg‘ô tâsaṁ sambahulânaṁ âpattînaṁ paṭiḱḱ‘annânañ ḱa apaṭiḱḱ‘annânañ ḱa. K‘ârattaṁ mânattaṁ adâsi. Sô ’haṁ mânattaṁ varâni. Êva dijâm’ ahaṁ b‘antê êva dijatîti. Saṁg‘ô d‘ârêtu. Mânattaṁ nikk‘ippâmi. Vattaṁ nikk‘ippâmi. Ahaṁ b‘antê sambahulâ saṁg‘âdisêsâ âpattijô âpaǵǵiṁ. Sambahulâ âpattijô. Êkâhapaṭiḱḱ‘annâjô. Sambahulâ âpattijô. Dasâhapaṭiḱḱ‘annâjô. Sô ’haṁ b‘antê saṁg‘aṁ tâsaṁ âpattînaṁ jâ âpattijô. Dasâhapaṭiḱḱ‘annâjô. Tâsaṁ agg‘êna samôd‘ânaparivâsaṁ adâsi. Sô parivutt‘aparivâsô ahaṁ b‘antê sambahulâ

saṁg‘âdisêsâ âpattijô âpaǵǵi. Apaṭikḱ‘annâjô. Sô ’haṁ b‘antê saṁg‘aṁ tâsaṁ sambahulânaṁ âpattînaṁ paṭikḱ‘annânañ ḱa, apaṭikḱ‘annânañ ḱa, ḱ‘ârattaṁ mânattaṁ jâḱiṁ. Tassa mê saṁg‘ô tâsaṁ sambahulânaṁ âpattînaṁ paṭikḱ‘annânañ ḱa, apaṭikḱ‘annânañ ḱa. Ḱârattaṁ mânattaṁ adâsi. Sô ’haṁ b‘antê ḱiṇṇamânattô saṁg‘aṁ abb‘ânaṁ jâḱâmi. Tikk‘attuṁ jâḱitabbo.

Suṇâtu mê b‘antê saṁg‘ô. Ajaṁ itt‘annâmô b‘ikk‘u sambahulâ saṁg‘âdisêsâ âpattijô âpaǵǵi. Sambahulâ âpattijô. Êkâhapaṭikḱ‘annâjô. — pa — Sambahulâ âpattijô. Dasâhapaṭikḱ‘annâjô. Sô saṁg‘aṁ tâsaṁ âpattînaṁ jâ âpattijô. Dasâhapaṭikḱ‘annâjô. Tâsaṁ agg‘êna samôd‘ânaparivâsaṁ jâḱi. Saṁg‘ô itt‘annâmassa b‘ikk‘unô tâsaṁ âpattînaṁ jâ âpattijô. Dasâhapaṭikḱ‘annâjô. Tâsaṁ agg‘êna samôd‘ânaparivâsaṁ adâsi. Sô parivutt‘aparivâsô. Ajaṁ itt‘annâmô b‘ikk‘u sambahulâ saṁg‘âdisêsâ âpattijô âpaǵǵi. Apaṭikḱ‘annâjô. Sô saṁg‘aṁ tâsaṁ sambahulânaṁ âpattînaṁ paṭikḱ‘annânañ ḱa, apaṭikḱ‘annânañ ḱa. Ḱ‘ârattaṁ mânattaṁ jâḱi. Saṁg‘ô itt‘annâmassa b‘ikk‘unô tâsaṁ sambahulânaṁ âpattînaṁ paṭikḱ‘annânañ ḱa, apaṭikḱ‘annânañ ḱa, Ê‘arattaṁ mânattaṁ adâsi. Sô ḱiṇṇamânattô saṁg‘aṁ abb‘ânaṁ jâḱati. Jadi saṁg‘assa pattakallaṁ saṁg‘ô itt‘annâmaṁ b‘ikk‘uṁ abb‘ejja. Êsâ ñatti.

Suṇâtu mê b‘antê saṁg‘ô. Ajaṁ itt‘annâmô b‘ikk‘u sambahulâ saṁg‘âdisêsâ âpattijô âpaǵǵi. Sambahulâ âpattijô. Êkâhapaṭikḱ‘annâjô. — pa — Sambahulâ âpattijô. Dasâhapaṭikḱ‘annâjô. Sô saṁg‘aṁ tâsaṁ âpattînaṁ jâ âpattijô. Dasâhapaṭikḱ‘annâjô. Tâsaṁ agg‘êna samôd‘ânaparivâsaṁ jâḱi. Saṁg‘ô itt‘annâmassa b‘ikk‘unô tâsaṁ âpattînaṁ jâ âpattijô. Dasâhapaṭikḱ‘annâjô. Tâsaṁ agg‘êna samôd‘ânaparivâsaṁ adâsi. Sô parivutt‘aparivâsô. Ajaṁ itt‘annâmô b‘ikk‘u sambahulâ saṁg‘âdisêsâ âpattijô âpaǵǵi. Apaṭikḱ‘annâjô. Sô saṁg‘aṁ tâsaṁ sambahulânaṁ âpattînaṁ paṭikḱ‘annânañ ḱa, apaṭikḱ‘annânañ ḱa. Ḱ‘ârattaṁ mânattaṁ jâḱi. Saṁg‘ô itt‘annâmassa b‘ikk‘unô tâsaṁ sambahulânaṁ âpattînaṁ paṭikḱ‘annânañ ḱa apaṭikḱ‘annânañ ḱa. Ḱ‘ârattaṁ mânattaṁ adâsi. Sô ḱiṇṇamânattô saṁg‘aṁ abb‘ânaṁ jâḱati. Saṁg‘ô itt‘annâmaṁ b‘ikk‘uṁ abb‘êtu. Jassâjasmatô k‘amati itt‘annâmassa b‘ikk‘unô abb‘ânaṁ, sô tuṇhassa, jassa na kk‘amati, sô b‘âsejja. Dutijam pi êtaṁ att‘aṁ vadâmi. Tatijam pi êtaṁ attaṁ vadâmi. Abb‘itô saṁg‘êna itt‘annâmô b‘ikk‘u. K‘amati saṁg‘assa tasmâ tuṇhî ; êvaṁ êtaṁ d‘ârajâmîti. Jatt‘a kammêkataṁ puññaṁ tatt‘a kêna b‘avâ b‘avê saṁsarantô uḱḱêku.

Saṁg'âdisêsâ Kammavâḱâ

Ahaṁ b'antê sambahulâ saṁg'adisêsâ âpattijô âpaǵǵiṁ. Apattiparijantaṁ na ǵânâmi, rattiparijantaṁ na ǵânâmi. Âpattiparijantaṁ na sarâmi, rattiparijantaṁ na sarâmi. Âpattiparijantê vêmatikô, rattiparijantê vêmatikô. Sô 'haṁ b'antê saṁg'aṁ tâsaṁ âpattînaṁ sudd'antaparivâsaṁ jâḱâmi.

Suṇâtu mê b'antê saṁg'ô. Ajaṁ itt'annâmô b'ikk'u sambahulâ saṁg'âdisêsâ âpattijô âpaǵǵi. Âpattiparijantaṁ na ǵânâti, rattiparijantaṁ na ǵânâti. Âpattiparijantaṁ na sarati, rattiparijantaṁ na sarati. Âpattiparijantê vêmatikô, rattiparijantê vêmatikô. Sô saṁg'aṁ tâsaṁ âpattînaṁ sudd'antaparivâsaṁ jâḱati. Jadi saṁg'assa pattakallaṁ saṁg'ô itt'annâmassa b'ikk'unô tâsaṁ âpattînaṁ sudd'antaparivâsaṁ dadejja. Êsâ ñatti.

Suṇâtu mê b'antê saṁg'ô. Ajaṁ itt'annâmô b'ikk'u sambahulâ saṁg'âdisêsâ âpattijô âpaǵǵi. Âpattiparijantaṁ na ǵânâti, rattiparijantaṁ na ǵânâti. Âpattiparijantaṁ na sarati, rattiparijantaṁ na sarati. Âpattiparijantê vêmatikô, rattiparijantê vêmatikô. Sô saṁg'aṁ tâsaṁ âpattînaṁ sudd'antaparivâsaṁ jâḱati. Saṁg'ô itt'annâmassa b'ikk'unô tâsaṁ âpattînaṁ sudd'anta-

parivâsaṁ dêti. Jassâjasmatô k'amati itt'annâmassa b'ikk'unô tâsaṁ âpattînaṁ sudd'antaparivâsassa dânaṁ sô tuṇhassa. Dutijam pi, tatijam pi êtaṁ att'aṁ vadâmi.

Suṇâtu mê b'antê saṁg'ô. Ajaṁ itt'annâmô b'ikk'u sambahulâ saṁg'âdisêsâ âpattijô âpaǵǵi. Âpattiparijantaṁ na ǵânâti, rattiparijantaṁ na ǵânâti. Âpattiparijantaṁ na sarati, rattiparijantaṁ na sarati. Âpattiparijantê vêmatikô, rattiparijantê vêmatikô. Sô saṁg'aṁ tâsaṁ âpattînaṁ sudd'antaparivâsaṁ jâḱati. Saṁg'ô itt'annâmassa b'ikk'unô tâsaṁ âpattînaṁ sudd'antaparivâsaṁ dêti. Jassâjasmatô k'amati itt'annâmassa b'ikk'unô tâsaṁ âpattînaṁ sudd'antaparivâsassa dânaṁ sô tuṇhassa, jassa na kk'amati, sô b'âsejja. Tatijam pi êtaṁ att'aṁ vadâmi.

Suṇâtu mê b'antê saṁg'ô. Ajaṁ itt'annâmô b'ikk'u sambahulâ saṁg'âdisêsâ âpattijo âpaǵǵi. Âpattiparijantaṁ na ǵânâti, rattiparijantaṁ na gânâti. Âpattiparijantaṁ na sarati, rattiparijantaṁ na sarati. Âpattiparijantê vêmatikô, rattiparijantê vêmatikô. Sô saṁg'aṁ tâsaṁ âpattînaṁ sudd'antaparivâsaṁ jâḱati. Saṁg'ô itt'annâmassa b'ikk'unô tâsaṁ âpattînaṁ sudd'antaparivâsaṁ dêti. Jassâjasmatô k'amati itt'annâmassa b'ikk'unô tâsaṁ âpattînaṁ sudd'antaparivâsassa dânaṁ sô tuṇhassa, jassa na

kk'amati, sô b'âsejja. Dinnô saṁg'êna itt'annâmassa b'ikk'unô tâsaṁ âpattînaṁ sudd'antaparivâsô. K'amati saṁg'assa tasmâ tuṇhî, êvaṁ êtaṁ d'ârajâmi. Parivâsaṁ saṁmâdijâmi; vattaṁ sammâdijâmi.

Ahaṁ b'antê sambahulâ saṁg'âdisêsâ âpattijô âpaǵǵim. Âpattiparijantaṁ na ǵânâmi, rattiparijantaṁ na ǵânâmi. Âpattiparijantaṁ na sarâmi, rattiparijantaṁ na sarâmi. Âpattiparijantê vêmatikô, rattiparijantê vêmatikô. Sô 'haṁ b'antê saṁg'aṁ tâsaṁ âpattînaṁ sudd'antaparivâsaṁ jâḱiṁ, tassa mê saṁg'ô tâsaṁ âpattînaṁ sudd'antaparivâsaṁ adâsi. Sô 'haṁ b'antê parivâsassami êvadijâm' ahaṁ b'antê êvadijatîtimaṁ saṁg'ô d'ârêtu. Vattaṁ nikk'ippâmi. Parivâsaṁ nikk'ippâmi.

Parivâsaṁ samataṁ niṭṭ'itaṁ.

Ahaṁ b'antê sambahulâ saṁg'âdisêsâ âpattijô âpaǵǵiṁ. Âpattiparijantaṁ na ǵânâmi, rattiparijantaṁ na ǵânâmi. Âpattiparijantaṁ na sarâmi, rattiparijantaṁ na sarâmi. Âpattiparijantê vêmatikô, rattiparijantê vêmatikô. Sô 'haṁ b'antê saṁg'aṁ tâsaṁ âpattînaṁ sudd'antaparivâsaṁ jâḱiṁ, tassa mê saṁg'ô tâsaṁ âpattînaṁ sudd'antaparivâsaṁ adâsi. Sô parivutt'aparivâsô. Ahaṁ b'antê sambahulâ saṁg'âdisêsâ âpattijô âpaǵǵiṁ. Apaṭiḱk'annâjô. Sô 'haṁ b'antê saṁg'aṁ tâsaṁ sambahulânaṁ âpat-

tînaṁ paṭiḱḱ'annânañ ḱa, apaṭiḱḱ'annânañ ḱa. Ḱ'ârattaṁ mânattaṁ jâḱâmi.

Suṇâtu mê b'antê saṁg'ô. Ajaṁ itt'annâmô b'ikk'u sambahulâ saṁg'âdisêsâ âpattijô âpaǵǵi. Âpattiparijantaṁ na ǵânâti, rattiparijantaṁ na ǵânâti. Âpattiparijantaṁ na sarati, rattiparijantaṁ na sarati. Âpattiparijantê vêmatikô, rattiparijantê vêmatikô. Sô saṁg'aṁ tâsaṁ âpattînaṁ sudd'antaparivâsaṁ jâḱi. Saṁg'ô itt'annâmassa b'ikk'unô tâsaṁ âpattînaṁ sudd'antaparivâsaṁ adâsi. Sô parivutt'aparivâsô ajaṁ itt'annâmô b'ikk'u sambahulâ saṁg'âdisêsâ âpattijô âpaǵǵi. Apaṭiḱḱ'annâjô. Sô saṁg'aṁ tâsaṁ sambahulânaṁ âpattînaṁ paṭiḱḱ'annânañ ḱa, apaṭiḱḱ'annânañ ḱa. Ḱ'ârattaṁ mânattaṁ jâḱati. Jadi saṁg'assa pattakallaṁ, saṁg'ô itt'annâmassa b'ikk'unô tâsaṁ sambahulânaṁ âpattînaṁ paṭiḱḱ'annânañ ḱa, apaṭiḱḱ'annânañ ḱa, k'ârattaṁ mânattaṁ dadejja. Êsâ ñatti.

Suṇâtu mê b'antê saṁg'ô. Ajaṁ itt'annâmô b'ikk'u sambahulâ saṁg'âdisêsâ âpattijô âpaǵǵi. Âpattiparijantaṁ na ǵânâti, rattiparijantaṁ na ǵânâti. Âpattiparijantaṁ na sarati, rattiparijantaṁ na sarati. Âpattiparijantê vêmatikô, rattiparijantê vêmatikô. Sô saṁg'aṁ tâsaṁ âpattînaṁ sudd'antaparivâsaṁ jâḱi. Saṁg'ô itt'annâmassa b'ikk'unô tâsaṁ âpattînaṁ sudd'antaparivâsaṁ adâsi. Sô parivutt'aparivâsô ajaṁ

itt‘annâmô b‘ikk‘u sambahulâ saṁg‘âdisêsâ âpattijô âpaǵǵi. Apaṭiḱḱ‘annâjô. Sô saṁg‘aṁ tâsaṁ sambahulânaṁ âpattînaṁ paṭiḱḱ‘annânañ ḱa, apaṭiḱḱ‘annânañ ḱa, ḱ‘ârattaṁ mânattaṁ jâḱati. Saṁg‘ô itt‘annâmassa b‘ikk‘unô tâsaṁ sambahulânaṁ âpattînaṁ paṭiḱḱ‘annânañ ḱa, apaṭiḱḱ‘annânañ ḱa ḱ‘ârattaṁ mânattaṁ dêti. Jassâjasmatô k‘amati itt‘annâmassa b‘ikk‘unô tâsaṁ sambahulânaṁ âpattînaṁ paṭiḱḱ‘annânañ ḱa, apaṭiḱḱ‘annânañ ḱa ḱ‘ârattaṁ mânattassa dânaṁ, sô tuṇhassa, jassa na kk‘amati, sô bâsejja. Tatijam pi êtaṁ att‘aṁ vadâmi.

Suṇâtu mê b‘antê saṁg‘ô. Ajaṁ itt‘annâmô b‘ikk‘u sambahulâ saṁg‘âdisêsâ âpattijô âpaǵǵi. Âpattiparijantaṁ na ǵânâti, rattiparijantaṁ na ǵânâti. Âpattiparijantaṁ na sarati, rattiparijantaṁ na sarati. Âpattiparijantê vêmatikô, rattiparijantê vêmatikô. Sô saṁg‘aṁ tâsaṁ âpattînaṁ sudd‘antaparivâsaṁ jâḱi. Saṁg‘ô itt‘annâmassa b‘ikk‘unô tâsaṁ âpattînaṁ sudd‘antaparivâsaṁ adâsi. Sô parivutt‘aparivâsô ajaṁ itt‘annâmô b‘ikk‘u sambahulâ saṁg‘âdisêsâ âpattijô âpaǵǵi. Apaṭiḱḱ‘annâjô. Sô saṁ‘gaṁ tâsaṁ sambahulânaṁ âpattînaṁ paṭiḱḱ‘annânañ ḱa, apaṭiḱḱ‘annânañ ḱa. Ḱ‘ârattaṁ mânattaṁ jâḱi. Saṁg‘ô itt‘annâmassa b‘ikk‘unô tâsaṁ sambahulânaṁ âpattînaṁ paṭiḱḱ‘annânañ ḱa, apaṭiḱḱ‘annânañ ḱa, ḱ‘ârattaṁ mânattaṁ dêti.

Jassâjasmatô k'amati itt'annâmassa b'ikk'unô tâsaṁ sambahulânaṁ âpattînaṁ paṭiḱḱ'annânañ ḱa, apaṭiḱḱ'annânañ ḱa. Ḱ'ârattaṁ mânattassa dânaṁ, sô tuṇhassa, jassa na kk'amati, sô b'âsejja. Dinnaṁ saṁg'êna itt'annâmassa b'ikk'unô tâsaṁ sambahulânaṁ âpattînaṁ paṭiḱḱ'annânañ ḱa apaṭiḱḱ'annânañ ḱa ḱ'ârattaṁ mânattaṁ. K'amati saṁg'assa tasmâ tuṇhî, êvaṁ êtaṁ d'ârajâmi.

Ahaṁ b'antê sambahulâ saṁg'âdisêsâ âpattijô âpaǵǵiṁ. Âpattiparijantaṁ na ǵânâmi, rattiparijantaṁ na ǵânâmi. Âpattiparijantaṁ na sarâmi, rattiparijantaṁ na sarâmi. Âpattiparijantê vêmatikô, rattiparijantê vêmatikô. Sô 'ham b'antê saṁg'aṁ tâsaṁ âpattînaṁ sudd'antaparivâsaṁ jâkiṁ, tassa mê saṁg'ô tâsaṁ âpattînaṁ sudd'antaparivâsaṁ adâsi. Sô 'haṁ b'antê parivutt'aparivâsô, ahaṁ b'antê sambahulâ saṁg'âdisêsâ âpattijô âpaǵǵiṁ. Apaṭiḱḱ'annâjô. Sô 'haṁ b'antê saṁg'aṁ tâsaṁ sambahulânaṁ âpattînaṁ paṭiḱḱ'annânañ ḱa, apaṭiḱḱ'annânañ ḱa. Ḱ'ârattaṁ mânattaṁ jâḱiṁ. Tassa mê saṁg'ô tâsaṁ sambahulânaṁ âpattînaṁ paṭiḱḱ'annânañ ḱa, apaṭiḱḱ'annânañ ḱa ḱ'ârattaṁ mânattaṁ adâsi. Sô 'haṁ b'antê mânattaṁ ḱ'arâmi êvadijâm' ahaṁ b'antê êvadijatîtimaṁ saṁg'ô d'ârêtu. Vattaṁ nikk'ippâmi mâ nikk'ippâmi.

Abb'âna-Kammavâḱâ

Ahaṁ b'antê sambahulâ saṁg'âdisêsâ âpattijô âpaǵǵiṁ. Âpattiparijantaṁ na ǵânâmi, rattiparijantaṁ na ǵânâmi. Âpattiparijantaṁ na sarâmi, rattiparijantaṁ na sarâmi. Âpattiparijantê vêmatikô, rattiparijantê vêmatikô. Sô 'haṁ b'antê saṁg'aṁ tâsaṁ âpattînaṁ sudd'antaparivâsaṁ jâḱiṁ. Tassa mê saṁg'ô tâsaṁ âpattînaṁ sudd'antaparivâsaṁ adâsi. Sô 'haṁ b'antê parivutt'aparivâsô, ahaṁ b'antê sambahulâ saṁg'âdisêsâ âpattijô âpaǵǵiṁ. Apaṭiḱḱ'annâjô. Sô 'haṁ b'antê saṁg'aṁ tâsaṁ sambahulânaṁ âpattînaṁ paṭiḱḱ'annânañ ḱa, apaṭiḱḱ'annanañ ḱa, ḱ'ârattaṁ mânattaṁ jâḱiṁ. Tassa mê saṁg'ô tâsaṁ sambahulânaṁ âpattînaṁ paṭiḱḱ'annânañ ḱa, apaṭiḱḱ'annânañ ḱa ḱ'ârattaṁ mânattaṁ adâsi. Sô 'haṁ b'antê ḱiṇṇamânattô saṁg'aṁ abb'ânaṁ jâḱâmi.

Suṇâtu mê b'antê saṁg'ô. Ajaṁ itt'annâmô b'ikk'u sambahulâ saṁg'âdisêsâ âpattijô âpaǵǵi. Âpattiparijantaṁ na ǵânâti, rattiparijantaṁ na ǵânâti. Âpattiparijantaṁ na sarati, rattiparijantaṁ na sarati. Âpattiparijantê vêmatikô, rattiparijantê vêmatikô. Sô saṁg'aṁ tâsaṁ âpattînaṁ sudd'antaparivâsaṁ jâḱi. Saṁg'ô itt'annâmassa b'ikk'unô tâsaṁ âpattînaṁ sudd'antaparivâsaṁ adâsi. Sô parivutt'aparivâsô

ajaṁ itt'annâmô b'ikk'u sambahulâ saṁg'âdisêsâ âpattijô âpaǵǵi. Apaṭikḱ'annâjô. Sô saṁg'aṁ tâsaṁ sambahulânaṁ âpattînaṁ paṭikḱ'annânañ ḱa, apaṭikḱ'annânañ ḱa ḱ'ârattaṁ mânattaṁ jâḱi. Saṁg'ô itt'annâmassa b'ikk'unô tâsaṁ sambahulânaṁ âpattînaṁ paṭikḱ'annânañ ḱa, apaṭikḱ'annânañ ḱa ḱ'ârattaṁ mânattaṁ ḱiṇṇamânattô saṁg'aṁ abb'ânaṁ jâḱati. Jadi saṁg'assa pattakallaṁ saṁg'ô itt'annâmaṁ b'ikk'uṁ abb'ejja. Êsâ ñatti.

Suṇâtu mê b'antê saṁg'ô. Ajaṁ itt'annâmô b'ikk'u sambahulâ saṁg'âdisêsâ âpattijô âpaǵǵi. Âpattiparijantaṁ na ǵânâti, rattiparijantaṁ na ǵânâti; âpattiparijantaṁ na sarati, rattiparijantaṁ na sarati. Âpattiparijantê vêmatikô, rattiparijantê vêmatikô. Saṁg'aṁ tâsaṁ âpattînaṁ sudd'antaparivâsaṁ jâḱi. Saṁg'ô itt'annâmassa b'ikk'unô tâsaṁ âpattînaṁ sudd'antaparivâsaṁ adâsi.

Sô parivutt'aparivâsô ajaṁ itt'annâmô b'ikk'u sambahulâ saṁg'âdisêsâ âpattijô âpaǵǵi. Apaṭikḱ'annâjô. Sô saṁg'aṁ tâsaṁ sambahulânaṁ âpattînaṁ paṭikḱ'annânañ ḱa, apaṭikḱ'annânañ ḱa ḱ'ârattaṁ mânattaṁ jâḱi.

Saṁg'ô itt'annâmassa b'ikk'unô tâsaṁ sambahulânaṁ âpattînaṁ paṭikḱ'annânañ ḱa, apaṭikḱ'annânañ ḱa ḱ'ârattaṁ mânattaṁ adâsi. Sô ḱiṇṇamânattô saṁg'aṁ abb'ânaṁ jâḱati. Saṁg'ô

itt'annâmaṁ b'ikk'uṁ abb'êti. Jassâjasmatô k'amati itt'annâmassa b'ikk'unô abb'ânaṁ, sô tuṇhassa, jassa na kk'amati, sô b'âsejja. Dutijam pi êtaṁ att'aṁ vadâmi.

Suṇâtu mê b'antê saṁg'ô. Aja itt'annâmô b'ikk'u sambahulâ saṁg'âdisêsâ âpattijô âpaǵǵi. Âpattiparijantaṁ na ǵânâti, rattiparijantaṁ na ǵânâti. Âpattiparijantaṁ na sarati, rattiparijantaṁ na sarati. Âpattiparijantê vêmatikô, rattiparijantê vêmatikô. Sô saṁg'aṁ tâsaṁ âpattînaṁ sudd'antaparivâsaṁ jâḱi. Saṁg'ô itt'annâmassa b'ikk'unô tâsaṁ âpattînaṁ sudd'antaparivâsaṁ adâsi. Sô parivutt'aparivâsô ajaṁ itt'annâmô b'ikk'u sambahulâ saṁg'âdisêsâ âpattijô âpaǵǵi. Apaṭiḱḱ'annâjô. Sô saṁg'aṁ tâsaṁ sambahulânaṁ âpattînaṁ paṭiḱḱ'annânañ ḱa apaṭiḱḱ'annânañ ḱa ḱ'ârattaṁ mânattaṁ jâḱi. Saṁg'ô itt'annâmassa b'ikk'unô tâsaṁ sambahulânaṁ âpattînaṁ paṭiḱḱ'annânañ ḱa apaṭiḱḱ'annânañ ḱa ḱ'ârattaṁ mânattaṁ adâsi. Sô ḱiṇṇamânattô saṁg'aṁ abb'ânaṁ jâḱati. Saṁg'ô itt'annâmaṁ b'ikk'uṁ abb'êti. Jassâjasmatô k'amati itt'annâmassa b'ikk'unô abb'ânaṁ, sô tuṇhassa, jassa na kk'amati, sô b'âsejja. Tatijam pi êtaṁ att'aṁ vadâmi.

Suṇâtu mê b'antê saṁg'ô. Ajaṁ itt'annâmô b'ikk'u sambahulâ saṁg'âdisêsâ âpattijô âpaǵǵi. Âpattiparijantaṁ na ǵânâti, rattiparijantaṁ na

ǵânâti. Âpattiparijantaṁ na sarati, rattiparijantaṁ na sarati. Âpattiparijantê vêmatikô, rattiparijantê vêmatikô. Sô saṁg'aṁ tâsaṁ âpattînaṁ sudd'antaparivâsaṁ jâḱi. Saṁg'ô itt'annâmassa b'ikk'unô tâsaṁ âpattînaṁ sudd'antaparivâsaṁ adâsi. Sô parivutt'aparivâsô ajaṁ itt'annâmô b'ikk'u sambahulâ saṁg'âdisêsâ âpattijô âpaǵǵi. Apaṭiḱḱ'annâjô. Sô saṁg'aṁ tâsaṁ sambahulânaṁ âpattînaṁ paṭiḱḱ'annânañ ḱa apaṭiḱḱannânañ ḱa ḱ'ârattaṁ mânattaṁ jâḱi. Saṁg'ô itt'annâmassa b'ikk'unô tâsaṁ sambahulânaṁ âpattînaṁ paṭiḱḱ'annânañ ḱa, apaṭiḱḱ'annânañ ḱa ḱ'ârattaṁ mânattaṁ adâsi. Sô ḱiṇṇamânattô saṁg'aṁ abb'ânaṁ jâḱati. Saṁg'ô itt'annâmaṁ b'ikk'uṁ abb'êti. Jassâjasmatô k'amati itt'annâmassa b'ikk'unô abb'ânaṁ, sô tuṇhassa, jassa na kk'amati, sô b'âsejja. Abb'itô saṁg'êna ajaṁ itt'annâmô b'ikk'u; k'amati saṁg'assa tasmâ tuṇhî; êvaṁ êtaṁ d'ârajâmi. Parisudd'ô ahaṁ b'antê. Parisudd'aṁ sîlaṁ mê parisudd'êtimaṁ saṁg'ô d'ârêtu. Abb'âna-kammaṁ samataṁ paripuññaṁ niṭṭ'itaṁ.

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